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FOR SCHOOL USE.

MANUAL OF MORALS

FOR
COMMON SCHOOLS

TO THE USE OF FAMILIES

BY THE REV. J. W. ALLEN, D.D.

"It has been generally admitted that the
most important element in the education of youth
is the cultivation of the moral sense, and that
the best way to do this is by the study of the
principles of morality, and the application of
these principles to the conduct of life."

STEREOTYPE EDITION, REVISED.

BOSTON:
PUBLISHED BY JOHN W. LAMBERT,
112 N. BROAD ST.
1880.

Olla M. Bullard

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RECOMMENDATIONS.

From the Hon. Nathan Weston, LL. D., late Chief Justice of Maine.

I HAVE read with attention and interest the first fifteen chapters of the "Manual of Morals," being the portion out of press when presented to my inspection. The style is remarkably lucid and perspicuous. The principles of moral obligation, as derived from the law of nature, and illustrated by the light "which is from above," are made easy to the apprehension of youth, and cannot fail to contribute greatly to their improvement in a branch of education which has been too much neglected.

Augusta, Me., Sept. 8, 1848.

From the Rev. Benjamin Tappan, D. D., Augusta, Me.

THE design of this book is one of high importance. Instruction in morals should occupy a very prominent place in the education of the young, and it is well to put into their hands, in a simple and attractive form, "a Manual" for this purpose. Such a manual the author of this work has, with a good degree of success, attempted to provide. So far as I can judge of its merits from that portion of it which I have had the opportunity of examining, I am prepared to recommend it, as a valuable addition to American school books. To a judicious, faithful instructor, it will prove a useful assistant, in teaching that fear of God and keeping of his commandments, with which, above all other things, it concerns the young to be acquainted.

Sept. 21, 1848.

From Rev. Emerson Davis, D. D., Member of the Massachusetts Board of Education.

I HAVE read with no small degree of interest the sheets of the Manual of Morals, and cheerfully recommend it to school committees and teachers. It inculcates a system of sound morality, based on the Bible, and contains nothing sectarian. If the teachers of our common schools will make themselves familiar with the principles taught in this manual, and endeavor to infuse them into the minds of their pupils, they

RECOMMENDATIONS.

will do a good work. It is just the kind of teaching which I suppose the statute requires the teacher to give, and as much as we ought to require in schools composed of children whose parents belong to different religious sects.

Instruction purely religious may be better left to parents, clergymen, and Sabbath-school teachers. Such a book is a great desideratum, and I hope it may be introduced into all our schools.

Westfield, Sept. 18, 1848.

From the Rev. Mr. Judd, Augusta, Me.

THE undersigned cordially recommends this manual to the attention of the public. The want of such a text-book is most sensibly felt, and the work before us seems admirably calculated to meet that want. Without embarrassing the scholar with refined speculation, it treats of what is immediately practicable; and while none will question the soundness of its principles, many will wonder that what is so plain has been so long overlooked. If simplicity in arithmetic be desirable, how much more is it needed in moral science. The author who shall introduce to the common school, and the heart of the community, just ideas of what is true and right, what is humane and courteous, what is becoming and beautiful, we regard as a public benefactor.

SYLVESTER JUDD, JR.

September, 1848.

From the Rev. Jonas Burnham, Principal of the Cony Female Academy, Augusta, Me.

THIS is an excellent work, and it appears at the right time. We have good books on most subjects essential to education, but have felt great inconvenience from want of one on *Morals*, well adapted to interest and instruct the majority of the pupils in our academies and public schools. This work is prepared with that design, and is admirably fitted to its object. Its style is lucid, intelligible, and attractive. The great principles of the science are happily illustrated, and impressively enforced. I shall immediately adopt it; and I doubt not, that parents and teachers, on examination, will welcome it as an auxiliary in the accomplishment of their great work.

Sept. 23, 1848.

MANUAL OF MORALS

FOR

COMMON SCHOOLS.

ADAPTED ALSO

TO THE USE OF FAMILIES.

"The Child is Father of the Man."

"'Tis a fond, yet a fearful thing to rule
O'er the opening mind in the village school;
Like wax ye can mould it in the form ye will,
What ye write on the tablet remains there still,
And an angel's work is not more high,
Than aiding to form one's destiny."

STEREOTYPE EDITION, REVISED.

BOSTON:
PUBLISHED BY JOHN P. JEWETT & CO
17 & 19 CORNHILL.
1850.

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D. A. B. ...

Entered according to act of Congress, in the year 1843, by
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P R E F A C E .

WHILE most sciences have stooped to children, and condescended to become instructors of the little ones, that of *Morals*—one of the most important—has kept a distant reserve, and wrapped itself in cloudy abstractions. “Some work on *Morals for Common Schools*,” says the Hon. Horace Mann, “which shall excite the sympathies as well as inform the intellect ; which shall make children love virtue as well as understand what it is, is the greatest desideratum of our schools.” The following pages are an attempt to fulfil this want. This work is designed to be placed in the hands of every scholar of our public schools, as soon as they are able to understand it, and to be studied like any other text-book. The execution is not, indeed, in all respects, equal to the author’s desire ; but it is hoped that even the feeblest contribution to this most neglected part of juvenile instruction will not be unacceptable.

We cannot overrate the importance of having the children of our country thoroughly indoctrinated in the principles, and duly imbued with the spirit, of morality.

The author has endeavored to present the elements of the subject, in a manner sufficiently plain to be apprehended by children who have reached an age capable of understanding any truth. The aim has been to illustrate the general principles by familiar examples, and to bring to the test of immutable rectitude many of the common habits and smaller acts of daily life. It is desirable that teachers should explain and apply these principles still further, by a reference to those little

misdeeds which fall under their eye, from time to time, as they observe the conduct and manners of those under their care.

As the book is intended for younger classes, it seemed well that it should be attended with questions. But, in many instances, the form of them is designedly such as to oblige the scholar to exercise his own reason and reflection in finding the true answer, and thus, in some degree, avoid an evil attending the use of set questions—that of giving an answer, without getting an idea. It is recommended, however, that the questions be dispensed with, in all cases in which the learner is able to do without their aid.

In the preparation of this work, especially in the general plan, great aid has been derived from Dr. Wayland's Moral Science. Free reference has also been had to Dymond's Essays on Morality, and Whewell's Elements of the same subject.

But chief reliance has been placed upon the inspired Word of God, which must be considered as the great repository of all moral truth. The prevalent sentiment, requiring that everything of a sectarian kind should be excluded from public schools, has rendered the theological part more brief than some, perhaps, would desire.

The First Part is entitled "Duties to God." It is believed that duty to God underlies and includes all other duties; that the personal, relative, and mutual obligations of men, are not only better enforced by a regard to the will of God, but that they are permanently and essentially involved in that will;—which is in itself but an expression of eternal virtue;—in a word, that religion is the surest and completest foundation of morality.

A. HALL.

SEPTEMBER, 1848.

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INTRODUCTORY ADDRESS

TO

THOSE FOR WHOM THIS BOOK IS DESIGNED.

DEAR CHILDREN AND YOUTH,

You have a great many school-books already, and you may wonder why a new one is given you to study. You have Grammars and Arithmetics, Geographies and Histories, a Governmental Instructor, and many other works for the improvement of your minds. But is it the purpose of any of these to teach you what is *right* and what is *wrong*, what you *ought* to do, and what you ought *not*, or, in other words, what your *duties* are? Can you mention one of which this is the design? Some of you may have good parents or teachers who instruct you in these things, but many of you, perhaps, have never thought much about them.

The object of this book is to point out some of your most important duties, to present to you some of the evils of disregarding them, and to

QUESTIONS. — Why might scholars wonder that they should be required to study this new book? Why is it needed? What is the object of it?

lead you to see the beauty and loveliness of right-doing. It would impress upon your young minds this truth, — that the great object of man should be to advance in wisdom and holiness; it would gladly lead you, early to make it the aim of your lives to serve God faithfully, to make the best use of the talents He has given you, and to do all in your power to promote the happiness and best good of others.

It is called *A Manual of Morals*. The word, *Manual*, means, a book that may conveniently be carried in the hand; and it is here intended to imply, that you should always have in mind the precepts which it contains, and make them the guides of your life. The word, *Morals*, has reference to the practice of duties. A *Duty* is something which we are under obligation to perform. It means the same thing, whether it is said, you *ought* to love God, you *ought* to obey the laws of health, you *ought* to love your neighbor as yourself; or to say, it is your *duty* to love God, your *duty* to obey the laws of health, and your *duty* to love your neighbor as yourself. And would you not like to understand what your duties are? There is a *right* and a *wrong* in regard to all your conduct, in *little* things as well as in great ones, and do you not wish to know what is the right? Is not the right far better than the wrong, and will you

What truth would this book impress? To what would it lead the young? What is it called? What is the meaning of *Manual*? What implied? To what has the word, *Morals*, reference? What is a *Duty*? How illustrated? What is said about right and wrong?

not learn to practise it in all things? Is it not beautiful to see a child, or any one, who always tries to do what is right, and is not such a one the happiest?

One of the early Fathers of New England, when his son feared, on account of the Indians and wild beasts, to go through a certain piece of woods, on some important errand, gave him this advice: *Never fear to do your Duty. No matter where it calls you; no matter how great the danger, never be afraid to do your duty. But if you are tempted to do a mean thing or a wrong thing, be the greatest coward in the world.* Receive this wise counsel, as if it were originally addressed to you, and, enlightened by the knowledge of your duties, and guided by the still small voice within you, let it be your firm resolve to act accordingly.

In addition to the study of the precepts of the Bible, the perfect example of Jesus Christ, and attention to other means of moral instruction, cultivate an acquaintance with Nature. Watch the unfolding of buds and flowers; observe the pure fountain, the gentle river, the calm lake, and let their beauty be reflected in your daily lives. Make the whole universe your library — so shall it also become your temple, and your life itself one continual act of adoration. And,

Advice of one of the fathers of New England to his son? What direction to those to whom this is addressed? What should you study and attend to? What cultivate in addition? What would you do well to watch and observe? What may you make your library? What may it and your lives become?

above all, have your eyes steadfastly fixed upon the world of the enduring, the true and the holy, and press onward, ever onward, towards the perfection which shall fit you to be a blissful inhabitant of that world.

And now, for you, Children and Youth, who are to be the future men and women of this country, and to wield its destinies, — and through it, in some measure the destinies of all lands, — for good or for evil, — for you, this little book is prepared, with the earnest desire that it may aid in making you good and happy, and in fitting you to maintain and disseminate the principles of Liberty, Justice and Benevolence throughout the world; — to you, therefore, it is affectionately dedicated, by

Your Friend,
THE AUTHOR.

On what should you fix your eye, and to what press onward? What are the children and youth of our country to be and to do? With what desire is this book prepared for them?

MANUAL OF MORALS.

PART FIRST.

DUTIES TO GOD.

"Fear God and keep his commandments: for this is the whole duty of man."

WE have duties to God, First, because He *made* us. We are His, and He has a right over us. Every one feels that he has a right to that which he makes himself, whether it is by the labor of his hands, or by the exercise of his mind. If an artist chisels from the marble a piece of statuary; if a boy whittles from a piece of wood a top, or a pair of castanets; or if a girl makes a doll; they each and all feel that what they have produced is their own, and that they have a perfect right to control it: and if the thing formed had a mind and understanding, they would naturally think that it ought readily to comply with their wishes.

The government of our country allows and supports the same right of a person to that of which he himself is the author. If a man

Subject of first part? Motto? Why have we duties to God? How illustrated? How further illustrated, by reference to the government of our country?

writes a book, or invents a machine, the law secures to him the right of controlling it as he pleases, and does not allow any one else to interfere with that right. In short, it is a universally received maxim, that what a man *makes* is his *own*, and that he has a right over it.

Now the right of the great and good God over us is far superior to that of the artist over his statue, the author over his book, the boy over his top, or the girl over her doll. Because, God has the power *within Himself, underived from any one*, to form our bodies and to create our minds; but all the skill or power which we exercise is *obtained entirely from another* — namely, from that same God who has a right over us as His creatures.

It follows, of course, that since God has made us by His own almighty, unaided power, and thus has the entire right over us, we ought, in all respects, to be, and to do, whatever He requires of us. The first question of our hearts should therefore be — What would *God* have us to do? How shall we best please Him? What is right in His sight? Briefly, what are our *duties* to Him? And to know and to practise these duties, should be the chief end and aim of our lives.

Second, we owe still further duties to God, because He *preserves* the life and powers which He has given us. Were it not for His constant

What is said of the right of God over us? Why? What follows from this? What should be the first question of our hearts? What the chief end and aim of our lives?

care and protection, we should lose our faculties of thinking and of remembering; our reason would leave us, and we should run blindfold, as it were, into the fire or into the water; our hand would cease to act in obedience to our wishes in the production of anything to supply our wants, or to gratify our fancy; our bodies would be a source of continual suffering to us, or we should sicken and die.

Third, our Maker not only preserves us, but *He does us good* continually. He has provided for our happiness in the objects of nature. The world is clothed with beauty for us. The flowers and trees, the brooks and ponds, the moon and the stars, the singing of birds, and the fruits of the earth, all, in many ways, conduce to our enjoyment.

It is God, too, who gives us kind parents to provide us with food and clothing, and to furnish the means for our instruction and improvement. He permits us to enjoy the benefit of teachers in our various studies, and good books are prepared for our use by those to whom He has given knowledge and wisdom.

But, better than all the good things of *this* life which our Father in heaven so bountifully showers upon us, He makes known to us in His word the reality of a continued existence after these bodies die and are left to moulder in the

Second? Some of the effects of God's withholding his care and protection? Third reason of our duties to God? Other things for which we are indebted to God? But for what more than all?

earth. The child who sees her little brother fall into the sleep of death, so deeply that her loudest calls upon his name bring no answer, and fail to cause him even once more to open his eyes upon her, has yet the means of learning that his spirit still lives, and that, by and bye, if she is truly good, she may rejoin him in a world of beauty and happiness.

Our duties to God may be considered under different heads, — as Love, Gratitude, Obedience, and so forth, — and these will form the subjects of the several chapters contained in the First Part.

CHAPTER I.

LOVE TO GOD.

“He that loveth not, knoweth not God; for God is love.”

TRUE goodness is a quality more worthy of our love than anything else in the world; and we ought to place our highest affections on those beings, and on those things, in which there is the greatest amount of goodness.

1. God is a Being of *perfect goodness*, and therefore we should not only love Him, but love Him supremely, above all things, with “all our

Under what heads may duties to God be considered? Subject of Chapter I.? Motto? What is said of true goodness? On what should we place our highest affections? How should we love God? Why?

heart, and with all our soul, and with all our strength, and with all our mind." Even if He were not doing us good continually, we ought to love Him for what He is in Himself, and simply because in Him is united every possible excellence. He possesses wisdom, truth, justice, purity and benevolence, in far greater degrees than we can comprehend.

2. God is also a Being of *infinite love* and compassion, and "His tender mercies are over all His works." It seems natural and right that we should love those who love us, and do us good. We feel that earthly parents, who watch over our tender and helpless infancy,—who, when we are sick, attend to us by night and by day, with untiring care,—deserve the full love of our hearts; and that it would be unnatural, and even monstrous, if, for all their kind offices, we returned no glow of affection. Children naturally love those who make them presents, who play with them, or who invent games and sports for their amusement. Even the infant seems to know who loves it, and will go, without fear, to the stranger whose face shows that he loves, and is interested in, the little child.

If we love earthly friends who care for us, how much more should we love God, who loves us far more than we can understand; whose

For what ought we to love God, if He were not constantly doing us good? Some of his perfections? Another reason for our loving God? What seems natural and right in regard to those who love us? How illustrated in reference to parents? To children?

ever-waking eye watches over us while we are in the helpless state of sleep, so that no harm comes nigh us, and we awake refreshed and happy in the light of a fresh day; who preserves us from injury when exposed to the many dangers of travelling, upon water or land, by steam-boats, rail-cars, or other carriages; who gives us friends, and everything which makes us happy in this life; who "so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish, but have everlasting life;" and who has revealed to us something of the glories of that world to which our spirits will go when our bodies die, if we have made our duties the rule of our conduct here;—"a city which hath no need of the sun, neither of the moon, to shine in it;" where "there shall be no night;" where "there shall in no wise enter anything that defileth;" "where the wicked cease from troubling, and the weary are at rest;" and where "God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

The more we know of God, the more we shall see cause to love and admire Him. It is therefore our duty to learn as much as we can of His character, to study His works in nature, to read the Scriptures which tell of Him, and to improve all our opportunities for tracing the marks of His goodness and love.

What are some manifestations of God's love for us? What ought we to learn about God? Why?

If we truly love a parent, a teacher, a friend or a playmate, we wish to do everything in our power to please him; and *love* not only makes it easy for us to engage in very difficult tasks, and to make many sacrifices, for his sake, but it even renders them delightful. So, if we love God,—our Father in heaven, our Friend *above all others*, our Greatest Benefactor,—we shall only need to know what is right in His sight—what is our duty to Him—in order to make it easy and pleasant for us to perform it.

It is our duty to love excellence wherever we find it, and to love the objects in which it is found just in proportion to the degree in which they possess it; no matter whether they have ever done us good or not—no matter if we are not even known to them—our duty to love their excellence remains the same. If God were not, as He is, making us happy in a thousand ways, during our whole life long, it would be our duty to think with delight of the surpassing beauty and glory of His character, and to love Him most heartily, because He is so good, and great, and lovely, in Himself. But while this is our duty, it is our interest too, and the discharge of it brings its reward into our own bosom. We were made for love more than for anything else. It is the harmony of our nature.

How does love to our parents, teachers, &c., affect the performance of our duties to them? How is this applied to our love to God? What is said of our duty in regard to excellence? How is this applied to our relation to God? What is said of the discharge of the duty of love to God?

The exercise of hatred makes us miserable; that of love fills us with delight; and the more worthy we consider the objects of our love, the happier we are. If we love God, the purest, noblest, most excellent of all beings, best of all, we shall be happier than we can express, and "the peace of God which passeth all understanding will fill our hearts." We shall be in harmony with all the works of God, and can mingle our songs, in sweet concert, with the wild notes of the wood-bird, and the soft, gurgling music of rivulets and streams.

Our own character is formed by what we think about most, and what we most delight in. Love to God will lead us to think of Him, to learn increasingly of the greatness and beauty of His perfections, and by so doing, the beauty and loveliness of His character will be reflected upon us, and we shall be enabled to grow more and more into his image.

CHAPTER II.

GRATITUDE TO GOD.

It has been said, that it would be our duty to love God, because He is perfectly good, even

What is said of the exercise of love? What if we give God our first and best love? What effect will love to God have upon our own character? Subject of Chapter II.? What causes for gratitude to God are given?

if he bestowed no favors upon us. But He is continually doing us good. He is the author of all that makes us happy. He holds the place to us of a kind and indulgent Father. From Him we have received all that we are, or can be. Life, health, friends, our minds, and the means of improving them, and all the sources of happiness which we enjoy, are His kind gifts. But, above all, we are indebted to His unmerited goodness for the gift of His Son, our Saviour and Redeemer, whose divine revelations and blessed example are capable of making us wise unto eternal life. And it would seem to be most natural that we should seek, in every way, to make Him some return for these blessings. 'What shall we render to the Lord for all his benefits,' would seem to be the natural question of our hearts. But what return can we make? We possess nothing that would enrich Him. The only thing that we can do is deeply to *feel* our obligations to Him, and earnestly *desire* to do something which shall please Him. This feeling and desire is called *Gratitude*; and it is a duty that we cannot neglect, without being guilty of great sin. He who does not exercise this feeling must be destitute of every kind and generous impulse, and cannot but be viewed, even by his fellow-beings, with great disapprobation.

What more than all these? What would seem natural? What the question of our hearts? What return can we make? What is this called? What is said of neglecting this duty? Of not exercising this feeling?

Here is a child, who is blest with the kindest and best of parents. During his babyhood they spared no pains nor expense in getting him toys and picture-books for his amusement. As soon as he was able to walk abroad, they furnished him with light, delicate clothes, for summer, and provided him with warm downy caps, tippets, mittens, and other comforts, for winter. All his wishes for amusements were gratified. He had skates, hoops, balls, wooden horses, and the like. He was sent to the best schools, was taught, not only in all the useful and necessary branches of instruction, but was allowed to cultivate a taste for music, sculpture, drawing, and painting. Horses and carriages are placed at his disposal, so that when he pleases he can ride for pleasure. The means of travelling, both in his own and in foreign lands, are granted him. At his home, rooms are fitted up, for his use, with every comfort, and even luxury. The walls are hung with beautiful paintings, and choice specimens of sculpture fill its niches. Shells of rare form and exquisite coloring adorn his shelves, together with books of the most rich and elegant bindings. Singing birds fill his apartments with their music, and the most delicate flowers diffuse their delicious perfume around him. He is the pride and joy of his parents' hearts, and everything which riches or the most fond affection can bestow, is lavished upon him without measure.

What, now, should we naturally expect from

How is this subject illustrated?

this child in return for all this kindness and love of his parents? Suppose he gives himself up to the enjoyment of all the good things which they provide for him, and never has one kindly glow of affection towards them — never cheers them with his presence when they are in health, nor seeks to alleviate their sufferings in sickness, nor to entertain their loneliness in old age. Suppose he never desires to talk with them, never wishes to see them, never even *thinks* of them! What should we think of such baseness? How should we abhor such ingratitude?

But this is only a faint illustration of the bounty with which God, in goodness and love, provides in numberless ways for our happiness. Whatever favors we receive from parents, or other kind friends, come, through them, from God; and, therefore, whatever gratitude we feel towards them, is really due to Him. And shall we awake, morning by morning, without one grateful thought of *Him* who has preserved us to open our eyes upon the beauties of another day? Shall we take our food, from time to time, without remembering that it is *His* bounteous hand that feeds us? And, amid the thousand enjoyments arising, not only from what we see, and hear, and taste, but also from the means of knowledge, from the love of friends in this world, and from the provision

What is said of this illustration? Of gratitude we may feel towards parents or other kind friends? Why? What questions illustrating our ingratitude to God?

for our perfect happiness in the world to come, shall we *forget* the Being who is thus ever mindful of us, feel under no obligation to Him for his continued regard for us, and have no desire to do what we can that shall be pleasing to Him?

Our obligation to be grateful is in proportion to the amount of benefits received, and the disinterestedness of him from whom they come. Now God is under no sort of obligation to us, and can expect no reward from us for what he gives. He is therefore perfectly disinterested, and the blessings which he bestows upon us proceed from pure goodness. And when we consider the *amount* of this goodness, we know not where to stop, for it is entirely without limits. A sensation of happiness for a single *moment*, even if it ended with that moment, would be a cause of gratitude as long as it could be remembered; how much more, if it continued throughout our whole existence. The enjoyment of happiness derived from the single sense of *taste* would deserve our gratitude; how much more that derived from sight, hearing, and *all* our senses combined! If a *single* emotion of happiness would deserve our gratitude, how much more cause have we for it, when our bodies, minds and hearts, are formed for varied and perpetual happiness!

To what is our obligation to be grateful proportioned? How does this apply to God's relation to us? What is said of the amount of God's goodness? How illustrated by the happiness of a moment? By enjoyment from the senses? By the variety and continuance of our sources of happiness?

And if we only use the power which God has given us, in such a way as to promote our highest enjoyment here, we shall be more happy hereafter than we can now possibly conceive, and this happiness will last forever. If, then, only *one* act of disinterested goodness and unmerited favor deserves our gratitude forever, how can we express the amount of gratitude which should, throughout our whole existence, fill our souls, towards Him from whose immeasurable goodness *all* our blessings flow!

CHAPTER III.

OBEDIENCE TO GOD.

OBEDIENCE to God consists in doing what He has commanded, or, in other words, in performing His will. It requires that our own wills shall be entirely given up, when opposed to His will.

Every child knows, or ought to know, what it is to obey his parents. He knows that if he has the true spirit of obedience, he will not only do everything which they desire him, but he will conform to their wishes cheerfully and gladly, even if it requires of him something

By our capacity for happiness hereafter? The inference? Subject of Chapter III.? In what does obedience to God consist? What does it require? How is obedience to God illustrated?

difficult and unpleasant to perform. He will do as they bid him, without delay, and without arguing, or opposing his own judgment to theirs. He will not, in practising obedience to his parents, confine himself to the *words* merely of their directions, but will strive to understand the *spirit* of their wishes, and make it his rule, in any case in which they have not expressed to him their desires or preferences, to think what they would be most likely to prefer, and do *just exactly* as he believes would best please them. If they charge him not to play with a certain boy who uses profane language, he will naturally suppose that they wish him to avoid all boys who are in this or any other bad habit. If his companions endeavor to persuade him to stay and play longer than he had permission, by telling him his father or mother "won't care," he does not heed them, but goes home at the hour appointed. And in everything, the questions which he asks himself are,—How would my *mother* like to have me do this? What would my *father* prefer?

Now this is the same temper of heart we should have towards God. Whenever He has given us express commands, as—"Honor thy

What if a child has the true spirit of obedience towards his parents? What is said about a child's confining himself to the *words* merely of his parents' directions? What will he make his rule in cases in which they have not expressed their wishes? How illustrated? What are the questions which he will ask himself? How is this applied to the temper of heart we should have towards God? What is our duty where He has given us express commands?

father and mother;" "Lie not one to another;" "Defraud not;" "Thou shalt not bear false witness against thy neighbor;" "Be kindly affectionate one towards another;" "Be courteous;" "As ye would that others should do unto you, do you even so to them;" "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;"—in all such cases, we should, of course, obey *entirely* and *constantly*. But this is not all. In the thousand little occurrences of every day life, in the family and in the school, about which there is no express command, we should ask ourselves, what course of conduct will *God* most approve? Will it be pleasing to Him if we try to injure another because he has injured us? Will He look upon us with complacency if we are ill-tempered because our parents do not allow us some gratification which we desire? Will He approve us if we put on a sour face, and throw aside our books, because a teacher does not give us permission to leave our seats and hold conversation with another? If we tease and fret a little child, or torment insects, or worry other animals, how will God regard us?

In all these little affairs, as well as in greater ones, the spirit of obedience to God will lead us to question ourselves as to what is right, and faithfully and earnestly to use all the means in

What in those common, daily occurrences, about which there is no express command? In all these little affairs, to what will the spirit of obedience lead us? What is the first way mentioned in which we may learn the will of God?

our power, to find out what is His will. There are many ways of ascertaining what this is.

1. We may learn it from the *Holy Scriptures*. These contain the whole written will of God. There is no duty which we may not learn from the Bible; and its teachings are so plain, that even a child can understand them. In this country, Bibles are so plenty, that every child can own one.

But there is no use in *owning* a Bible, if it is not studied, and its commands obeyed. Heathen children, who never heard of the Bible, or the true God, are far better off than those, who, with a book in their hands, which tells them what is right and what is wrong, and what is the will of the only living and true God, do not try to learn and obey that will. The Bible, then, should be studied more than any other book, that we may learn our duties to God, and thus be prepared to obey His will.

The Bible, aside from giving us the commands of God as a rule of duty, and setting before us the lives of good men for our example, and the perfect character of our Saviour, Jesus Christ, for our imitation, deserves our highest attention. It is the most ancient and the most wonderful book in the world. The history which it gives us is far more interesting than

What do the Scriptures contain? What is said of the teachings of the Bible? What is said of merely *owning* a Bible? Of heathen children? What book should be studied more than any other? Why? Aside from what does the Bible deserve our highest attention? Why? What is said of the history which it gives us?

any other which has ever been written, and the mind of every child ought to be made as familiar with it as with the history of his own country. (It tells stories of individuals, far surpassing in interest, and in the simple beauty in which they are told, any of the tales related in story-books for children.† The history of Abraham, of Joseph, of Moses, of Samuel, of David and Jonathan, of Daniel, of Ruth, and, more than all, the story of Jesus, as a child, a youth and a man—and, finally, his cruel death by crucifixion, and the fearful circumstances attending it; his burial in the new tomb in the garden of the Arimathean; his resurrection as announced by “a great earthquake,” and communicated by an angel, whose “countenance was like lightning, and whose raiment was white as snow;” and then his ascension from earth, and our last impression of him as his form is lost in the distant blue of the heavens, with arms outstretched above us, ever to comfort and to bless—all these may be read again and again, with ever increasing and ever fresh delight.

2. From His *works*.! In the works of God, we see that all things are governed by certain laws, and that the most perfect order, harmony and beauty, exist in everything which He has made. As God knows all things, and has the power of doing whatever He chooses, we must

Of the stories which it tells? What are some of those referred to? Second way in which we may learn the will of God? What do we see in them? Why do we suppose this an evidence of His will?

suppose that the course He has pursued in the works of His hand is wisest and best. In what He has done, therefore, we see His will written as plainly as though it were declared in words. It is our duty to study His works, and to govern ourselves by the principles which we see displayed in them.

From them the young may learn to submit to the rules of their parents and teachers, and to the laws of the land. They may be taught to preserve perfect order in all their attainments, and in the distribution of their time; to be in harmony with all things and all persons around them, and not suffer their desires or their selfish interests to disturb the peace or happiness of others. They may be prompted to act in such a way, that their lives will be filled with beauty, even as the earth and heavens are clothed with it.

In doing these things, they are imitating God; they are doing His will, and thus rendering to Him the obedience of their lives.

3. By consulting *our own Consciences*. God has implanted within us a power, by means of which we can determine what is right and what is wrong. This power is termed *conscience*. It is called, in Scripture, "the Law of God written upon our hearts." But it is a sure guide only when properly enlightened.

What is our duty, then, in regard to His works? What may the young learn from them? In learning these things, what are they doing? Third means of learning the will of God? What is meant by conscience? What called in Scripture? When a sure guide?

Our *thinking* a thing is right (does not make it right. We are guilty in having a wrong conscience, when we do not use all the means in our power to learn what is right. But we can cultivate the power of distinguishing right from wrong, so that it will guide us surely, and then it is to us as a law of God, which it is our duty to obey.

This appeal to conscience; is ever at hand, and we can have its aid at any moment, without taking time to search books, or to consult friends, for the knowledge of right which we desire. It is always with us, and its still, small, inward voice will guide us safely, if we honestly question it, and willingly listen to its reply. It has been given as a safe rule, that when two courses of conduct are presented to us, and we hardly know which we ought to choose, it is best to adopt that concerning which we have the fewest doubts.

4. In any difficult cases, in which we cannot of ourselves decide what God would approve, we can consult parents, teachers, or other friends who are qualified to guide us in our search for what is right. Many books, also, besides the Book of Books, are filled with instructions upon the same subject, presented in a form so plain and simple that the youngest and the most ignorant may understand.

Does *thinking* a thing right, make it so? When are we guilty in having a wrong conscience? When is our conscience as a law of God to us? What is said of this appeal to conscience? What has been given as a safe rule? A fourth means of learning what is right?

No one, in Christian lands, can excuse himself from the duty of obeying God, for all are abundantly furnished with the means of knowing His will, and *all*—the young as well as the old—are able to obey it, and guilty if they disobey it.

We are under *obligation* to obey God; because we are His creatures; because He has made known to us His will; and because He is constantly blessing us with His love and goodness.

Our obedience must be *active*; we must not only avoid doing what He has forbidden, but we must do what He has commanded. It must be sincere and affectionate, springing from love, and not from fear. We must obey at all times and in all things; not performing *one* duty only, but *all* duties.

The habit of obedience should be formed at the earliest age. Every little child, who is capable of understanding the difference between right and wrong, is able to obey God. The best time to learn obedience is in childhood, because it is easiest then. And it is a fact worthy of attention, that those who are trained to obey their parents, most readily comply with the commands of God.

The Bible contains many beautiful examples

Why can none of us excuse himself from obeying God? Reasons of our obligation to obey God? What must be the character of our obedience? When should the habit of obedience be formed? Why the best time? What is said of the little child? What fact worthy of attention?

of obedience to God, in cases that caused much trial and suffering. Abraham was required to leave his home, his kindred and friends, and go forth, a stranger and friendless, to sojourn in a distant country; yet he obeyed without murmuring. Many years passed on, and he had no child to be called by his name, whom he might love, and on whom he might depend. At length, Isaac is born unto him in his old age. He rejoices at his birth, and with doating fondness lavishes upon him the fulness of his love, and thinks to make him the heir of the great riches which he has gained, and of the repeated promises, that God would make of his posterity a great and powerful nation. But soon the command comes — "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering upon one of the mountains which I shall tell thee of." And it seems that without hesitation or delay, but with ready obedience to the command of God, Abraham rises up early the next morning, takes Isaac, his son, cuts the wood for the burnt offering, and sets off for the place of which God had told him. This place is so far distant that it is not until the third day, that, on lifting up his eyes, he sees it afar off. His heart is breaking at the thought of *killing*, with his own hand, the bright, joyous, loving, *only* child of his affections; the sunny boy, who, from hour to hour, as they travel on, nearer and nearer to the place

Of what does the Bible contain many beautiful examples? Relate the story showing Abraham's obedience.

where he is to plunge the deadly knife into his heart, and to stretch him, a bleeding, lifeless victim, before him,—gambols at his side, in the freshness of his young spirit, is delighted with every sound he hears and every sight he sees, and even, in the innocence of his unsuspecting heart, exclaims, “My father, behold the fire and the wood, but where is the lamb for a burnt offering?” But yet, obedient Abraham falters not. “They came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.”

In this instance we have an example of ready and perfect obedience to the will of God, under the most trying circumstances that can possibly be imagined. And thus should our obedience always be, prompt and entire, however contrary to our own feelings, however great the sacrifice.

Obedience to God, like the performance of all other duties, is attended with advantages to ourselves. The first and greatest of these is, that it secures the approbation and favor of God. The most valuable promises of the Bible are made to the obedient, and the most fearful threatenings are denounced against the

In this instance of what have we an example? What should the character of our obedience always be? With what is obedience to God attended? First and greatest of these? What is said of the promises and threatenings of the Bible?

disobedient. To the people of Israel it was said — "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, the Lord thy God will set thee on high above all the nations of the earth; blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall command the blessing upon thee in all thou settest thine hand unto. But if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, then all these curses shall come upon thee and overtake thee: Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out; and thou shalt not prosper in thy ways, and thou shalt be only oppressed and crushed alway, so that thou shalt be mad for the sight of thine eyes which thou shalt see."

In the Proverbs it is written — "My son, let thine heart keep my commandments, for length of days, and long life, and peace, shall they add unto thee. Thou shalt walk in thy way safely, and thy foot shall not stumble; when thou liest down thou shalt not be afraid, yea, thou shalt lie down and thy sleep shall be sweet."

Jesus Christ says — "If ye keep my commandments, ye shall abide in my love; he that hath my commandments, and keepeth them, shall be loved of my father, and I will love him, and will manifest myself to him."

What examples in reference to the people of Israel? From the Proverbs? From the words of Christ?

And in the book of the Revelation we find these words—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Obedience to the will of God brings to our own hearts the purest and the most tranquil happiness. It is sweet to think, as we lie down at night, that this day we have endeavored, in all respects, to do what is right in the sight of God. The disobedient are at variance with God and all that is good, and thus lay the foundation for unhappiness in this life, and in that which is to come.

Obedience is involved in love and gratitude. If we truly love God, we shall obey Him, and shall love to obey Him. And if we feel our obligations to Him, and desire to do that which pleases Him, we shall strive to do His will—to keep His commandments, not only on account of what He is *in Himself*, but also with a grateful sense of what He is, and always has been, *to us*.

But if we examine ourselves carefully, we shall find that we are guilty of many acts of disobedience to God. We do not love Him as we ought, and we are not grateful as we should be for His kindness to us. We do not love our fellow-men as He has commanded; we do not

From the book of the Revelation? What effect has obedience to the will of God upon our own hearts? What is said of the disobedient? In what is obedience involved? How shown? Of what shall we find ourselves guilty if we look into our hearts? What are some of these towards God? Towards man?

sympathize in their sufferings, and try to relieve them as we ought; we unfeelingly condemn the suspected as guilty, instead of seeking all possible evidence of their innocence; and, without pity, we cast away the truly guilty, instead of trying to reform them.

For these, and all our acts of disobedience and sin, we owe another duty to God, which is *repentance*; that is; deep sorrow for the wrong we have done, and a determination to do so no more.

CHAPTER IV.

REVERENCE TO GOD.

(“ Maintain your rank ; vulgarity despise ;
To swear is neither brave, polite, nor wise.”

REVERENCE is a feeling of fear, mingled with the highest regard, and attended with a submissive and humble deportment. The duty of reverence is violated by speaking of God, of His attributes, His word, His works, or His worship, in a trifling or too familiar manner. The opposite of reverence is *profaneness*.

The duty of reverence to God is expressed in one of the ten commandments, in these words : “Thou shalt not take the name of the

What other duty to God arises from these sins? What is repentance? Subject of Chapter IV.? Motto? What is reverence? When is this duty violated? What is the opposite of reverence? How is the duty of reverence expressed in Scripture?

Lord thy God in vain." The mention is vain where it is *useless*, and it is useless when it serves no good purpose.

The following are some of the ways in which one may take God's name in vain.

1. When it is used in exclamations, and in a *light* and *unmeaning* manner, in common conversation.

2. In prayers which are merely *said*, when the mind and heart are not engaged in them.

3. In angrily or sportively cursing, and devoting ourselves or others to damnation.

4. In perjury, or calling God to witness when attesting something which is false.

5. When it is used at all, except in a respectful manner.

The sin of profaneness proceeds from want of love and reverence to the greatest and best of Beings, and it increases the want of that love in those who use it, and in others. It offends against politeness, good breeding and decency. It is abhorred by truly refined and well-bred people; for its coarseness and vulgarity, as well as by the pious for its sinfulness. It is less excusable than almost any other vice, because there is far less temptation to it; it is attended by no possible good, even for the present moment. And in the stillness of solitude, in the hour of danger or of death, it certainly can

Some ways in which we may take God's name in vain? 1, 2, 3, 4, 5? From what does profaneness proceed? What does it cause? Against what does it offend? By whom abhorred? Why less excusable than most other vices? When can it certainly afford no pleasure?

afford no pleasure to think, that "the God in whose hand our life is" we have offended, by profaning His holy name. This reflection cannot but fill the soul with a sense of guilt, and fear, and dread.

The grossness of this offence may in some measure be illustrated, by supposing the name of a departed friend, — a dear parent, perhaps, whose image never occurs without awakening the deepest and most tender emotions of gratitude and love, — *banded about* with unfeeling familiarity and indecent levity, or thrust into every pause of speech as a vulgar by-word.

The prohibition not to "take the name of the Lord in vain," is not confined merely to the *names* of God, but it extends to everything associated with the idea of Him. Jesus Christ says: "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King." The spirit of this includes all quoting from Scripture in trifling conversation, or by way of merriment; all mockery or ridicule of sacred things, or even speaking of the operations of nature in a light manner. Such expressions as these, "It wants to rain to-day," "It will stop snowing when it gets ready," and so forth, had better be avoided.

With what will the remembrance fill the mind? How may the grossness of the offence be illustrated? Is the command not to take God's name in vain limited to the names of God? To what does it extend? What does Christ say upon the subject? What does the spirit of this include? What expressions had better be avoided?

The habit of using *by-words* is somewhat akin to swearing, and very naturally leads to it. It is not only very foolish, coarse and vulgar, but it is sinful, as coming into the class of "idle words," of which Christ says "men shall give account in the judgment."

He that relates the wicked jests of another with delight, adopts them as his own, and is little better than if he were the author of them.

"Pick out of mirth, like stones out of thy ground,
Profaneness, filthiness, abusiveness.

These are the scum with which coarse wits abound."

Profaneness is a sure mark of an irreligious mind, for no one intent upon doing God's will, and preparing his soul for the society of the good and happy in the next world, can indulge in derision and jests upon God and sacred things. Some writer remarks, "When you hear any one use profane language, you will not wrong him if you conclude that this is only *one* of a nest of vipers which he carries in his heart; and although this is the only one that now hisses, yet each, in his turn, is master of the poor wretch, who is giving his life-blood to feed them."

Children ought early to understand the importance of forming good habits in this, as in all respects. When a habit is once formed, it is very hard to overcome it. Some boys, in other

What is akin to swearing? What is said of it? What is said of relating the wicked jests of another? What lines of an old poet are given? Of what is profaneness a mark? Why? What remarks are quoted? What should children understand? Why?

respects very good, have learned, from the bad example of others, "to take God's name in vain," and though they feel it is wrong, and are ashamed of such a wicked and disgraceful habit, it will often steal upon them unawares. If a boy finds himself in the company of one who uses profane language, he ought to fly from him as he would from one infested with a loathsome and contagious disease; because, by hearing profane words from another, he will, before he is aware, come to use them himself, and when the habit is once formed, it will cleave to him like his skin, in spite of his best resolutions to overcome it. Children may be a great benefit to others, by carefully forming those habits which are good, and discouraging everything which is wrong.

CHAPTER V.

MEANS BY WHICH PIETY MAY BE CULTIVATED.

Piety consists in the exercise of love and reverence towards God, and in obedience to His will. It embraces all the duties which have been spoken of in the preceding chapters, and, in short, *all* the duties which we owe to God.

Piety may be cultivated by maintaining a

How illustrated? What if a boy finds himself in the company of one who uses profane language? Why? How may children be a great benefit to others? Subject of Chapter V.? In what does piety consist? What does it embrace? How may it be cultivated?

spirit of devotion; by prayer; by self-examination; and by the observance of the Sabbath.

1. A devotional spirit consists in making a religious use of everything we see, or know, or feel. When we see the sun rise in the morning, it will lead us to reflect that it is *God* who gives us its joyous light and pleasant warmth. We shall feel that the pure snow of Winter, with all the beauteous forms which it takes, and all the merry enjoyments that it affords, is brought forth from *His* treasures. The fresh greening of Spring, with its opening of buds and flowers, and its unbinding from icy fetters the silvery, purling streams, will tell us *God is here*, diffusing around us these beauties and charms. If a new infant brother or sister is given to us, we may feel that it is a precious gift, fresh from God's own forming hand; and should death come and take from us a mother or brother, or very dear friend, a spirit of devotion, leading us to see God's hand in all that happens, will cause us to dry our tears for their removal from our present sight, and to follow them in pleasant thought to that happy, heavenly Father's home, whither, if they have earnestly sought to please God, their spirits have gone, and where we, in a little time, may hope to rejoin them, if we strive to live here as God approves. We may learn that our existence, and that of the whole universe, depends upon constant

In what does a devotional spirit consist? How illustrated? What may we learn of our own existence, and that of the universe?

changes, over which we have no control, but which involve the superintending power of God. Each of these changes is adapted to the conditions of the beings and things that it affects, and governed by laws which display almighty power, and infinite wisdom and goodness. Thus everything that we can know teaches a lesson about God; and if we are careful to learn this lesson, everything will show forth to us His attributes, and lead us to cultivate a devout temper of mind. "The heavens will declare unto us the glory of God, and the firmament will show his handiwork; day unto day will utter speech, and night unto night show forth knowledge of Him."

By observing also the events which befall nations and individuals, a devotional spirit may be cultivated. When we think of the recent over-turnings in France, we cannot but adore the wisdom of that Being who raiseth up one and casteth down another, and causes freedom to triumph over oppression. The Bible teaches us that God overrules all things in regard to each person separately, as well as to a large number forming a nation. This is what is meant by the *works of Providence*. If an individual is happy, he should trace it to God's

To what are these changes adapted, and by what governed? What does everything teach, and what show forth? What illustration from Scripture? Another way of cultivating a devotional spirit? How illustrated? What does the Bible teach us? What expression is used to denote this?

goodness; if unhappy, he should still feel that the same kind Being directs all things, and designs this for his good.

The *study of the Bible*, for the purpose of ascertaining the character of God, and our relations to Him, is another means of cultivating devotional feelings towards Him.†

2. The love of God, or Piety, may be cultivated by *Prayer*. Prayer is a request, petition, or earnest entreaty for favor.† Prayer to God embraces confession of our sins, and the expression of gratitude for His mercies.

It is a mistake to suppose that *words*, although it is well to use them, are always necessary to prayer, or that one can never pray but at set times, and in a particular place or posture. Prayer consists mostly in the silent *desire of the heart*, and God looks at the heart, and knows what we would ask, before we utter it. We can therefore pray to God at any time, and in any place! While pursuing our work, our study, or even those amusements which are necessary for the recreation of our minds and bodies, we can silently, and with a grateful, loving, and trusting heart, recognize God in them all.

We are commanded in the Bible, "*In everything to give thanks;*" In *all things* by prayer

What is said of the study of the Bible? Second means by which piety may be cultivated? What is prayer? What does it embrace? What mistakes in regard to prayer? In what does prayer chiefly consist? When and where can we pray? In what can we recognize God? What are we commanded in the Bible in regard to prayer?

and supplication to let our requests be made known unto God," and that "Intercession and giving of thanks be made for *all men*."

We need not fear being too particular or too minute in the things we ask of God. He kindly permits us to apply to Him in prayer for the supply of all our little daily needs, as well as for the greater wants of life. In learning a lesson, or in writing a composition, we may ask His aid. If we are tempted to be impatient, irritable or unkind, we may, in the midst of anything in which we are engaged, in the silence of our hearts, softly breathe a prayer to Him to enable us to overcome these wrong feelings. For our fathers and mothers, our brothers and sisters, our teachers and companions, we may ask blessings.

We should always ask for favors with a humble and submissive spirit, feeling that God knows better what is good for us than we do ourselves, and rejoicing to resign our best interests to one so wise and good. A *loving* temper of heart towards everything which God has made is one of the best preparatives for acceptable prayer to Him.

"He prayeth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things, both great and small ;

What is said about fearing to be too particular in the things we ask of God? What particular instances are mentioned? With what spirit should we always ask for favors? What temper of heart best prepares us for prayer? What lines illustrating this?

For the dear God, who loveth us,
He made and loveth all."

God makes prayer a condition on which He will bestow favors. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

The habit of prayer is a mark of distinction between the good and the bad. The Bible says, "The wicked will not seek after God." But those whom God approves are spoken of as *those who call upon Him*. Every child, then, may know whether he is approved by God, by seeing whether he *thinks of God*, tries to do His will, or, what is the same thing, tries to *learn and to do what is right in all things*, and is in the habit of praying to Him. Merely *saying* prayers is not praying, neither is *making* a prayer true praying. Both these may be done, when the *heart* has no part in it.

Prayer is not only a duty, but it is a great *privilege*. "In the morning, prayer is the key that opens to us the treasury of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard." We are permitted to approach God, as to a kind

What passages show prayer to be a condition of bestowing favor? Of what is the habit of prayer a distinction? What Scripture shows it? How may every child know whether he is approved by God? What is said of merely *saying* or *making* prayers? Why should prayer be considered a privilege?

father, who is willing to hear our wants, able to supply them in a far greater degree than earthly parents can, and who will grant us all things that are for our good. If, then, we are not sufficiently mindful of God, to thank Him for His favors, and to ask a continuance of His blessings, we cannot expect to receive them. If we are in that state which leads us to pray to God, we are in a much better condition to receive mercies than if we were forgetful of Him.

3. *Self examination* is an important aid in the attainment of piety.

We need to stop, and look in upon ourselves, in order to examine our character, and to find out how it truly appears in the sight of the All-seeing One, who searches the heart, who is acquainted with all our ways, and from whom the darkness cannot cover us.

“T is greatly wise to talk with our past hours,
And ask them what report they bore to heaven.”

“It was a sacred rule among the Pythagoreans, a sect of philosophers that lived several hundred years before the birth of Christ, that they should, every evening, thrice run over the actions and affairs of the day, and examine what their conduct had been, what they had done, and what neglected.” We need also often to inquire :

What if we do not thank God for His favors? What state best fits us to receive mercies? Third means for the attainment of piety? Why need we look in upon ourselves? What lines from Dr. Young? Rule of the Pythagoreans?

"Where have our feet chose out their way?
 What have we learned, where'er we've been,
 From all we've heard, from all we've seen?
 What know we more that's worth the knowing?
 What have we done that's worth the doing?
 What have we sought that we should shun?
 What duty have we left undone?
 Or into what new follies run?
 These self-inquiries are the road,
 That leads to virtue and to God."

We need at times to shut out the present, and to look forward into that next stage of existence, upon which we shall enter; when, leaving these bodies behind, our spirits go away from this world.

4. A fourth means of cultivating piety is the *observance of the Sabbath*.

The word *Sabbath* means *rest*, and the day was appointed, as a time of cessation from the ordinary business of life. Periods of rest are necessary to the well-being both of our bodies and our minds. We are so constituted, that we cannot bear *constant*, unintermitted application, without injury. We should soon *wear out*, if we had not some leisure to *re-create*, as it were, all our powers. A person who rests from his common concerns one day in seven, will return to them with fresh vigor, and will accomplish more in the course of a week than one

What should we often Inquire? Why should we often shut out the present? What is the fourth means of cultivating piety? What does the word Sabbath mean? For what appointed? To what necessary? What is said of our constitution? What if we had not some leisure to re-create? What is said of resting one day in seven?

who labors on the Sabbath, the same as on other days. The testimony of Sir Mathew Hale, an eminent English judge, is often quoted in proof of this. He said, that the more faithfully he applied himself to the duties of the Lord's day, the more happy and successful was his business during the week.

A day of rest from earthly labor and worldly care affords good opportunity to look after those *spiritual* interests which the hurry and bustle of work-day life are so apt to shut out from the mind. The quietness of such a day is particularly favorable to the use of those means for the cultivation of piety which have before been mentioned. It permits us undisturbed to study God's Holy Word, to commune with Him in secret, and to examine our own conduct and feelings. We may also attend upon public worship, and blend our prayers with others of the great family of God, with united voices sing His praise, and listen to instruction from His word. It is animating and pleasant too, amid the stillness of a calm, bright Sabbath morning,

“ To walk together to the kirk,
With a goodly company! —
To walk together to the kirk,
And all together pray.
While each to his great Father bends, —
Old men, and babes, and loving friends,
And youths and maidens gay !”

Testimony of Sir Mathew Hale? For what does a day of rest from worldly care afford opportunity? To what is its quietness particularly favorable? What does it permit? What other privilege does it afford? What is animating and pleasant of a bright Sabbath morning?

The leisure of the Sabbath affords an opportunity for studying the works of nature, in which God so fully reveals Himself to us. There we may

“Find tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.”

We may not inappropriately devote some of its hours to visiting the sick; to comforting the poor and suffering; to instructing the ignorant; and to elevating and reforming the degraded and the wicked.

Those who disregard the Sabbath, and suffer the cares of the world to occupy their unbroken attention, from week to week, or who spend the day in vain amusements with parties of mere pleasure, can pay very little regard to the interests of their spiritual and better nature, and will be very liable to be led into corrupting vices, if not into crime.

Only a small number of our duties to God is here given. They are like His mercies, “new every morning and fresh every evening.” Our whole life should be one of duty to God—should be spent in conformity to His will. And this is no hardship; for duties, rightly viewed, are our truest pleasures, and the performance of

For what does the leisure of the Sabbath afford opportunity? What may we find in nature? To what else may we devote some part of the Sabbath? What class of persons can pay very little regard to their best interests? Are all our duties to God here given? What should our whole life be? Why is this no hardship?

them secures peace to ourselves, peace with all the world, and blessedness forever in Heaven.

Children should never think they are too young *to do right*; and *this* is doing God's will—doing their duty to Him. They can do their duty—can obey God—much more easily when they are young than afterwards. Therefore, the question with every child, in regard to everything, should be, *Is it right?*

The subject of duties to God is not further pursued here, because the preaching of the Sabbath, and the teachings of the Sabbath-school, are particularly designed to give instructions in regard to them.

PART SECOND.

DUTIES TO OURSELVES.

NEXT in importance to our duties to God, are those which we owe to ourselves. Though very much affected by the influences around us, our character is, in a great degree, what we individually make it. By an early and determined effort at self-discipline, we may become

Are children able to do their duty? What should be their question in regard to everything? Why is not the subject of duties to God further pursued here? What is the subject of Part Second? How do these duties rank? Why have they a high rank? How may we become almost anything we please?

almost anything we please. *Children* are able to comprehend and to practise their duties to themselves; and the sooner they begin to do so, the easier is the task, and the better are their prospects for attaining eminence in everything good or great. They should readily obey the instructions of parents and teachers in regard to these duties. If they suffer themselves to follow the wrong impulses of their own inclinations, they will form habits which will cause them much suffering in after life, and that can be overcome only by many a severe and difficult struggle.

CHAPTER I.

CARE OF THE BODY.

ONE of the first duties we owe to ourselves is to keep our bodies in perfect health. If they are suffering from disorder, our minds suffer with them, and we are able to make very little progress in knowledge or in goodness, and are unfitted for discharging our duties to others.

There are certain laws of health which deserve particular attention.

1. A constant supply of pure, fresh air is in-

What is said of children's practising their duties? To whom should they look for instruction in them? What if they follow the wrong impulses of their own inclinations? Subject of Chapter I.? One of the first duties we owe ourselves? What if they suffer from disorder? First law of health?

dispensable to health. To secure this, nothing impure should be suffered to remain either within or about our dwellings, and every occupied apartment, particularly sleeping rooms, should be thoroughly ventilated each day. Scholars should coöperate with their teachers in having their schoolrooms well aired several times a day. They must not peevishly complain of the cold when the doors and windows are opened to admit a change of air. Their bodies will feel all the better for it, and when they return to their studies, their minds will act with greater energy, and they will be surprised at the increased ease with which they are able to learn and understand their lessons.

2. Perfect cleanliness is essential to the same object. The whole surface of the body should be often bathed or washed. The poorest child can do this daily, simply by the aid of a dish of water and a sponge.

Besides its importance to health, there is a charm in cleanliness, of which nothing else can supply the place. We like to look at one whose fresh and glowing skin gives evidence of a plentiful use of pure water. If the skin is kept clean, the teeth thoroughly brushed, the hair neatly combed, and the finger-nails well attended to, we feel a complacency in the person,

What necessary to secure this? Duty of scholars in regard to this law? What will be the effect of admitting fresh air into the schoolroom? Second law of health? Is it enough to wash the hands and face? What inducement to cleanliness besides health? What renders the person of another agreeable, though the dress be coarse or mean?

although the clothes may be coarse, much mended, unfashionable, and even somewhat soiled. But the finest dress will not prevent a want of cleanliness from being disgusting to us.

3. It is also important to health that the quantity of clothing should be sufficient to keep the body comfortably warm, and to secure from taking cold. It is a reproach to a young lady to expose her health to injury by wearing shoes too thin for the season, or by going out in the dampness and chillness of evening, without enough clothing.

4. A suitable degree of exercise is necessary to the well-being of the body. It is a law of physiology, that all the powers of the body are strengthened by use, and weakened by disuse. The best way of getting exercise is to engage in some work that is useful, and at the same time interesting to the mind. Those who are not obliged to labor for their own support still owe to themselves this duty. It is a mistaken notion, that labor is derogatory, especially to a lady. The time has been when ladies of the first rank were accustomed to busy themselves in domestic employments. Homer tells us of princesses who used to draw water from the springs, and wash with their own hands the finest linen of their families. The famous Lucretia used to spin, and the wife of Ulysses em-

Third law? What is a reproach to a young lady, in this respect? Fourth law? What law of physiology? Best way of getting exercise? What mistaken notion? What is related by Homer? What of Lucretia and Penelope?

ployed herself in weaving. It would be better if some of the ladies of this day engaged more in sweeping, ironing, and other household duties.

But even these cannot supply the place of exercise in the open air. Gardening, in its season, affords a good and a very pleasant opportunity for this. Walking, also, is one of the best modes of out of door exercise. Young girls would do well to accustom themselves to walk long distances. They would soon cease to feel any fatigue from it, their health and spirits would be improved, and the feeling of independence attending it would be very agreeable.

5. Perfect temperance in all things is a prominent law of health, and one which cannot be violated without suffering a painful penalty. It is the command of God, "to be temperate in all things."

We should entirely abstain from everything which intoxicates. Even what might be called a temperate use of intoxicating things is very unsafe. The best rule is, not to taste at all, because, if the appetite for them is once formed, it is almost impossible to resist it. We should not associate with those who are in the habit of using stimulating drinks. Though we were to join them with the strongest resolutions of re-

In what would some of the ladies of the present day do well to engage more? What exercises in the open air are recommended? Fifth law of health? Command of God in reference to it? From what should we entirely abstain? What is very unsafe? Best rule? Why?

fraining from the evil practice, before we were aware, we might yield to their ridicule, or to their urgency *just to taste*, and a love for it would be acquired which might prove our ruin.

The evils of *intemperance* are but too well known. It excites bad passions, and leads to quarrels and crimes. It is attended with expenses which are needed for better purposes, and brings misery and disgrace into families. The mind is stupefied by it, and the man becomes a mere brute, entirely unfit for his duties as a man. The health is ruined, and the body is rendered a loathsome and disgusting object.

The use of *tobacco*, in whatever form, is injurious to health, incompatible with cleanliness, and offensive to decency. It predisposes to insanity, and its influence upon the brain and nerves, when used excessively, is as bad as that of ardent spirits. A Board of Education in the State of New York has determined that any man who habitually uses tobacco is disqualified for being a teacher.

If *men* cannot be induced to abandon its use, let children be saved from contracting a relish for it. It is hoped that every boy into whose hands this book may fall will do what he can, by his own example and influence, to prevent

Why should we not join those who use intoxicating drinks? Some of the evils of intemperance? How is the mind affected? The body? What is said of the use of tobacco? Its effect upon the brain and nerves? What has been done by a Board of Education in the State of New York? What is hoped from the *boys* of our country?

his companions from forming the habit of using tobacco ; so that, in future, our country will not be notorious, as it now is, for this vile practice.

There may be intemperance in eating as well as in drinking. This exists when we take greater quantities of food than are necessary. We cannot do it without weakening the powers of the body, and impairing the energy of the mind. Highly seasoned food, and stimulating beverages, such as tea, coffee, and the strong kinds of beer, and all hot drinks, are prejudicial to health, and they might well be dispensed with. We should eat slowly, and should take food only at stated times.

6. Rest is necessary to the health of both body and mind. The best time for sleep is during the darkness and stillness of night. It should begin early, and not be continued late. It is a good rule, to "rise with the lark, and with the lark to bed." One serious objection to parties and balls is, that they interfere with the usual hours of rest, and are attended with ill effects upon health.

But besides the time devoted to sleep, there must be hours of entire relief from all sorts of obligation to do anything, — when we can be still and muse, or simply seek diversion and recreation. Neither our minds nor bodies will long

When are we intemperate in eating? What is the effect? What articles are prejudicial to health? What is said of the time and manner of eating? Sixth law? Best time for sleep? What is a good rule? What is necessary besides the time devoted to sleep? Why?

remain in a state of health, under constant application. To the scholar, especially, these times of relaxation are necessary.

Children, when very young, can understand and begin to obey these rules which have been given, and by so doing they will lay the foundation for good health and long life. A *sickly* person can have very little enjoyment in himself, and he is the occasion of much trouble and anxiety to others. And when his ill health proceeds from the violation of those wise laws which are implanted in his constitution, he is guilty before God for the wrong done to the perfect workmanship of His hands.

CHAPTER II.

PURITY OF MIND.

"Let thy mind's sweetness have its operation
Upon thy body, clothes, and habitation."

By purity of mind is meant freedom from all that is low, indelicate and vile. Purity is to the mind what cleanliness is to the body. As cleanliness permits no soil to rest upon the person, so purity allows nothing obscene or immodest to be cherished by the mind. This quality

Are children able to understand and practise these rules of health? For what will it lay the foundation? What is said of a sickly person? Subject of Chapter II.? What motto? What is meant by purity of mind? How does purity compare with cleanliness?

of mind is very easily impaired. It is sullied by hearing indelicate words, as bright silver is rendered dull by the touch of a soiled finger. Like the soft bloom upon newly gathered grapes and plums, it is destroyed by the slightest touch, and its first freshness and beauty can never again be restored.

A blessing is pronounced by Jesus Christ upon purity. "Blessed are the pure in heart, for they shall see God." The character of the Divine Being is one of perfect purity, and those only who have pure hearts are admitted into *His* presence. Vileness is an abomination in the sight of God, and an abhorrence to all the good and virtuous upon earth.

The following are some of the instances in which we should be careful to cultivate purity of mind :

1. Purity should be maintained in thought. The mind takes its character from what it is in the habit of contemplating, and thus our thoughts become a part of ourselves. If we allow them to dwell upon scenes of vice, and indulge in impure imaginings, we shall soon be ready to *do* what at first we permit ourselves only to *think* about.

2. In words. Low, vulgar and indecent language should never be used, even in repeating what has been uttered by others. If we have

How is purity sullied — destroyed? What blessing upon purity? What is the character of God? How is vileness regarded by Him — by man? First instance mentioned in which we should maintain purity? Why? Second instance? Should we even repeat the vulgar words of others? Why?

- unfortunately heard expressions of this sort, it is better either to say nothing about them, or to refer to them as something improper to relate. Such words cannot pass the lips without leaving a stain behind them.

3. "Evil communications corrupt good manners;" therefore the young should avoid the company of those whose language is impure, and whose behavior is immodest. For the same reason, children should avoid books and pictures of an immoral tendency.

In short, true purity of mind loathes vileness and indelicacy, in whatever form it is presented. It is preserved at all times, and in all places; when alone, as well as in the presence of others; in the darkness of night, as well as in the light of day. Its rule is, to do nothing in secret which would cause a blush if known by the whole world.

CHAPTER III.

SELF-GOVERNMENT.

"Unless above himself he can
Erect himself, how mean a thing is man!"

SELF-GOVERNMENT consists in controlling our inclinations, when they are opposed to what our own reason, or the judgment of our superiors, teaches us to be right.

Third instance? How is true purity of mind described? Subject of Chapter III.? Motto? In what does self-government consist?

This is a habit of great importance, and one which may be acquired when very young. The little child has power to stop crying when told to do so. When children are not allowed to do just as they wish, they can forbear using cross and angry words, and putting on sour faces. Boys can refrain from playing truant, though they really love play better than school. When a lesson is to be learned, the mind can be kept upon the book, and not suffered to wander off upon play or other subjects. One of the most necessary requirements of school is, that there shall be no whispering, or communications of any kind. This is a rule that scholars are very apt to violate. There are great temptations to it, and yet they may determine that they will not yield to them, and they can restrain their inclinations to do so.

Self government applied to the control of the temper is one of its most important forms. Scarcely anything degrades a person more, in the estimation of others, than his giving way to ebullitions of anger, flying into a passion at every little offence, indulging in fault-finding and peevishness, or yielding to ill-humor in any of its moods. And, on the other hand, every one admires the calm self-possession and equanimity of one whose temper is always under

When may the habit be acquired? Some instances in which it can be practised? One of the most necessary requirements of school? Are not scholars able to control themselves in this respect? One of the most important forms of self-government? What degrades a man in the estimation of others? What is admired?

his own control, and who does not suffer himself to be *fretted* by those little annoyances to which all are more or less exposed. A consideration which will very well secure us against anger when we are ill-treated, may be derived from the just maxim, *A wise man won't insult me, and no other can.*

It is a duty to exercise self-government in not suffering ourselves to be led hither and thither by everybody and everything that comes in our way, without inquiring whether that which we are about to do is right, and refraining from it if it is wrong. Some of the evils arising from the neglect of this duty may be seen from the account which follows.

There is a boy of fine talents, of amiable disposition, and of handsome manners. He is capable of gladdening the heart of his parents, and of being an ornament to society. His great fault is, that he does not govern his inclinations by what he knows to be right, but always does just as he happens to feel at the moment. If he is on his way to school, and meets a boy that tells him of some fine sight at a little distance, away he goes to enjoy it. When he is sent of an errand, he stops by the way-side to talk with men and boys, or to look after horses and carriages, and never returns at the time he is wanted. If he happens to see an article

What consideration will secure against anger, when we are ill-treated? What is *duty* in regard to self-government? What story illustrates the evils of neglecting self-government?

in a store which strikes his fancy, he gets it, and has it charged, without the permission or knowledge of his parents. In short, he yields to every temptation that comes in his way, and is constantly bringing himself into trouble. He cannot be trusted for the fulfilment of his promises, because he is so easily led astray. The heart of his parents is broken with sorrow and fear concerning him, and if he does not soon change his course, he will cease to be loved or respected by any one.

The government of ourselves is often very difficult. It is indeed a great work; but it is a duty, and must be done. We must exercise it in little things as well as in the most important affairs of life. By yielding to slight enticements to evil, one is often led on to the commission of the most atrocious crimes.

A few of the advantages arising from a habit of self-government will be enumerated.

1. It justly secures the admiration and respect of others. The Bible says, "He that ruleth his spirit is better than he that taketh a city."

2. It promotes success in the business of life. A person who controls himself can be implicitly relied upon in all his engagements, and thus the confidence of those who may need his services is secured.

Is it easy to govern ourselves? Is its difficulty a good excuse for neglecting it? What is said of *little things*—*slight enticements*? First advantage of self-government? Second?

3. It makes one a much more agreeable companion. A man who is constantly giving way to ill-temper, or yielding to ill-humor in any of its forms, is a very uncomfortable and undesirable associate.

4. Stability of character is a very important advantage gained by self-government. He who controls his varying inclinations will not readily change his purpose, and his friends will always know where to find him.

5. This habit enables one to exert a far greater influence over others. Parents and teachers would soon lose their power over those committed to their care, if they did not first control their own spirits.

6. He who performs this duty meets with the reward that always follows right doing. He is happy in that self-respect which it justly brings; he is saved from a thousand troubles which come upon those who yield to temptation; and when unavoidable affliction or adversity falls heavily upon him, he is able to sustain it with calmness and self-possession.

Third advantage of self-government? Fourth? Fifth? Sixth?

CHAPTER IV.

SELF-RESPECT.

"Who does the best his circumstance allows,
Does well, acts nobly, — angels could no more."

As creatures of God, the perfect workmanship of His hand, endowed with wonderful faculties of body and mind, destined to live forever, and capable of endless progress in knowledge and goodness, we may justly view ourselves with a degree of reverence. But in proportion as we give way to sin or folly, or as we allow ourselves to be actuated by any unworthy motive, we fall in our own estimation.

Self-respect arises from acting in a manner worthy of the powers that God has given us, and endeavoring to do the very best we can under the circumstances in which we are placed. It is not necessary that we should be rich, or that we should occupy a high station, in order to be entitled to our own self-respect. The wood-sawer, the washer-woman, and those boys and girls who get their living by doing errands, if they perform faithfully and well what they undertake, and endeavor to improve their minds as much as their condition allows, have a right to respect themselves as highly as

Subject of Chapter IV.? Motto? Why may we view ourselves with a degree of reverence? In what proportion do we fall in our own estimation? From what does self-respect arise? Is it necessary to self-respect that we be rich, or, what is called, great? How illustrated?

though they were not obliged to labor for their own support.

"Honor and shame from no condition rise ;
Act well your part, there all the honor lies."

The Athenians erected a large statue to *Æsop*, and placed him, though a slave, on a lasting pedestal, to show that the way to honor lies open indifferently to all.

Fine clothes are not essential to self-respect. Though a person's dress be coarse and plain, if it is suited to the employment in which he is engaged, or is as good as he is able to procure, and is kept as clean and tidy as possible, he has no reason to think the less of himself because he is not dressed in a rich or fashionable manner.

A proper self-respect prevents us from feeling unhappy or degraded in our own view, when others neglect us, or do not show us that deference or attention which we may deserve. "When a stranger treats me with want of respect," said a poor philosopher, "I comfort myself with the reflection, that it is not myself that he slights, but my old shabby coat and shabby hat, which, to say the truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it is nothing to me." The man of whom this anecdote is told had the true spirit of self-

Old maxim? What fact about *Æsop*? What is said of dress as essential to self-respect? Self-respect in reference to neglect? Illustration?

respect. The story, too, renders sufficiently apparent the folly of proportioning our respect for a person according to the quality of his clothes or the fashion of his dress.

If we restrain our passions and appetites for the sake of a future good ; if we deny ourselves some gratification from a sense of duty ; if, in the darkness of midnight, or when no human eye can see us, we are guilty of nothing in which we would not indulge though the whole world were gathered around us ; we secure for ourselves the highest possible self-respect, and the happy feeling of self-approval which reasonably attends it.

It is justly considered one of our duties, to act, at all times, in such a way that we shall have a right to respect ourselves. From this will follow the respect of all those whose opinion is worth having, let our outward circumstances be what they may. We shall be better able to exert a good influence upon others. If we make this duty our rule of action, we shall avoid whatever is low, mean and unworthy ; we shall not indulge in ill-temper, slander or retaliation ; we shall set our standard high, and live for some great and good purpose.

The following are some of the ways in which self-respect is destroyed :

1. When we allow ourselves to be fretful,

How do we secure the highest possible self-respect ? What is considered one of our duties ? What will follow from this ? What will result from making this duty our rule of action ? First case in which self-respect is destroyed ?

peevish, ungrateful, narrow-minded, penurious, dishonest or unfair.

2. When we indulge a prying curiosity, that leads us to search into things that do not concern us; such as finding out the age, or the amount of property, of another; trying to get possession of family secrets; reading the letters or private writings of others that chance to fall in our way; peeping into closets, drawers, trunks, and the like; or doing anything of a similar character.

3. If we seek the praise and flattery of others, rather than our own and God's approval, we are wanting in proper self-respect.

4. The man who makes a slave of his body, and neglects the cultivation of his mind, merely to get money, is entirely wanting in that respect which is due to himself.

5. We can have no proper self-respect, if we have not formed habits of truth, honesty, punctuality, order and true politeness.

6. A scholar cannot respect himself, if he whispers when he thinks his teacher does not see him; if he does not learn his lessons as well as he can; or if, in recitation, he answers either from the prompting of his seat-mate, or from a stealthy glance into his book.

7. If we allow ourselves to do anything that we should not honor in another, we lose respect for ourselves, and the commendations of others give us pain rather than pleasure.

Second case in which self-respect is destroyed? Third? What is said of the man who lives only to get money? Fifth? When cannot a scholar respect himself? Seventh?

There is some danger that self-respect will degenerate into pride, and lead to a haughty and overbearing manner. Of this we must beware. And thus we are naturally led to the subject of the next chapter.

CHAPTER V.

HUMILITY AND MODESTY.

*"Humility is the softening shadow before the statue of excellence,
And lieth lowly on the ground, beloved and lovely as the violet;
Humility is the fair-haired maid, that calleth worth her brother,
The gentle, silent nurse, that fostereth infant virtues;
Her countenance is needful unto all who would prosper in the
world."*

*When thou savorest humility, be sure thou art nigh unto merit.
Humility is queen among the graces, for she giveth God occasion
to bestow."*

HUMILITY and modesty might, perhaps, with as much propriety, be classed among our duties to others. But as they are states of feeling which very much affect our own character and happiness, and since their importance to one's self is very apt to be overlooked, they are here placed under the head of duties to ourselves.

Humility is the opposite of pride. Pride consists in esteeming one's self too highly. There are many feelings nearly akin to it, such as

What danger in regard to self-respect? Subject of Chapter V.? Some lines of the poetry? With what might humility and modesty be classed? Why are they placed here? Of what is humility the opposite? In what does pride consist? What are similar states of feeling?

haughtiness, which leads one to look down with scorn upon others; arrogance, that makes one claim for himself more than is his due; self-conceit, that fills him who harbors it with a consciousness of himself disgusting to others; and vanity, which is a silly desire for praise and flattery.

To all of these, humility is opposed. It consists in lowliness of mind, and in a modest estimate of one's own worth. A humble person will not take an immoderate delight in himself, nor assume more praise than is justly his due. When he has done well, he will feel that he has done no more than was his duty to do. If he is approved by those whose good opinion is valuable, he is happy to deserve their approbation, but is not puffed up by it. Humility does not allow us to compare ourselves with others, for the purpose of discovering our own superiority. It the more naturally leads us to feel our own insignificance, and weakness, and sinfulness, in comparison with God and all good and holy beings.

But humility does not require us to form a worse opinion of ourselves than we really deserve. It permits us to appreciate our own character as we would that of another, and to be sensible of our own excellences. It is affectation to say things in dispraise of ourselves

In what does humility consist? How is a humble person described? What if approved by others? What does not humility allow? To what does it lead us? What does it not require? What permit? What, in relation to this, is affectation?

which we and others know to be false. This is a meanness to which some resort, merely for the sake of getting praise in return.

Modesty, in one of its senses, is very nearly related to humility. Humility refers more to the inward feeling, modesty to the outward expression of it.

If we do not estimate ourselves more highly than we ought, we shall be modest in our appearance. We shall not dispute the opinions of those older and wiser than ourselves, nor take the lead in conversation with such. We shall give the best seats at table and at public places to our superiors in age or station, and not press on before them on entering a room; doors and gates we shall open, and allow them first to pass through. Finally, we shall not claim for ourselves, in any respect, more than is becoming, nor shall we boast of the great acts we are able to perform.

The modest person does not seek publicity or praise; on the contrary, it gives him pain to be the subject of much remark.

The young, especially students, are apt to be very much wanting in this kind of modesty. They have acquired that dangerous thing—a little knowledge—and complacently imagine that they have become profoundly wise. But

Why do some resort to this meanness? Difference between humility and modesty? What will make us modest in our appearance? Some instances of modesty of manners? What is said of the modest person? What persons are often deficient in this kind of modesty? Why do they think themselves so profoundly wise?

they have yet to learn one of the most important of all lessons — that of their own ignorance. As they progress in their studies, they will discover that the field of knowledge enlarges before them, and will at last find that there are no limits to its extent; they will not be unduly positive in their assertions, nor will they think themselves wiser than their teacher, because they chance to ask a question that he is not able to answer. A learned man once reproved a pert, self-confident youth of this description, by saying, Why, young man, I have forgotten more than you have yet learned. It has been truly said, that a child may ask questions which the most learned philosopher cannot answer.

All persons of true genius, or of great and noble minds, are always humble in their feelings, and modest in their deportment. Sir Isaac Newton, one of the greatest of philosophers, on being complimented for his attainments, said, I have indeed picked up a few pebbles upon the shore, but the great ocean of knowledge is still before me.

The advantages of humility are very numerous. It helps us to be patient under trials; it enables us to perform all our duties better; it makes us contented and happy; it renders us

What have they yet to learn? What will result from progress in their studies? What illustration? What common saying is repeated? What is said of persons of true genius, or of great and noble minds? Anecdote of Sir Isaac Newton? Some advantages of humility?

more acceptable to God, and more pleasing to man.

In cultivating this spirit, it may aid us much to remember, that it is the only way to true honor; that the greatest promises of good are made to the humble; and that Jesus Christ, our perfect pattern in all things, was distinguished for meekness and lowliness of heart.

CHAPTER VI.

DOCILITY.

By docility is here meant a willingness to be taught. This disposition is especially important to the young, because it lies at the foundation of all their progress in knowledge or virtue. It should be particularly exercised by children towards their parents and teachers, whose superior age and knowledge so well fit them to guide and instruct the inexperience of youth.

The following are examples of indocility. When a child is instructed in the proper way of doing a certain kind of work, if he thinks he knows enough about it already, and his feeling is, "I don't wish to be told anything about it,"

How may we be aided in cultivating this spirit? Subject of Chapter VI.? What is meant by docility? To whom especially important? Why? By whom should docility be particularly exercised? First example of indocility?

he shows plainly an unwillingness to be taught. When a scholar, on going to a new teacher, is told some improved way of performing an operation in arithmetic, if he says, "I never have been used to that way — Mr. A. never had us do so — I don't wish to do it in that way," he or she has an indocile temper, and, as long as it is indulged, will make very little advancement in the studies of school.

Children should remember that their parents know much more than they do, and should therefore be willing to be taught by them. Scholars should readily submit themselves to the guidance and instruction of their teachers. They ought not, on entering a school, to say, "I am going to study this and that," — naming, perhaps, some mispronounced sciences, of the nature of which it is evident that they have not the most remote idea. If they possessed that docile disposition which promotes one's own best good, they would modestly tell their instructor what studies they have already pursued, state to him for what particular business they are preparing, and how long they expect to attend school, and then request him to direct them as he thinks best. As to the rules or requirements of school, docility will lead the scholar to obey and comply with them, even if

As shown by the scholar? Effect of this temper? What should children remember? What does docility require of a scholar? What should they avoid, on entering a school? To what course would docility lead? To what in regard to the rules of school? What will lead the scholar to conform to them?

he does not see their use, or the reason for which they are given. Knowing that they are appointed by those older and wiser than himself, he will suppose that they are beneficial and necessary, and will willingly conform to them.

A person of a docile mind will always keep his eyes open to improvements, and will learn something valuable from almost every one about him. He will be taught by the silent example of others. He will profit by being told of his bad habits in manners, in conversation; or in any respect, and thus will continually improve.

And more than all, he will be willing to receive the teachings of God, whether made known by His word, His works, or by His dealings with men.

It may not be out of place here to say, that docility is a quality that need not be confined to children and youth. It may, indeed, continue to old age. It is a true saying, that we are never too old to be taught. It is right that the oldest and wisest persons should feel that there may be many truths in science, in morals, and in religion, which have not yet been discovered; and they would do well to examine any new ideas that are presented, and to keep their minds open to receive them, if true, even though opposed to long established opinions. Mr. Rob-

What will be done by a person of docile mind? Is docility necessarily confined to the young? What true saying? How may the oldest or wisest feel?

inson, the pastor of our Pilgrim Fathers, is an excellent example of this disposition. As his people were about to depart for America, he expressed to them his belief that there was more religious truth yet to be made known, and charged them to be as ready to receive it as ever they were to receive any truth from his ministry.

Opposed to this virtue, are self-sufficiency and self-confidence. These not only hinder improvement, but they are also disagreeable and unlovely traits of character, which render those who possess them very undesirable companions. The young should carefully guard against these opposite feelings, and against all undue positiveness, for there is nothing more necessary, or more lovely and winning, in children and youth, than a teachable spirit.

Docility is here classed with duties to ourselves, because the person himself who does not possess it suffers most from the want of it. But it is also a duty we owe to others, to be willing to receive from them the results of their age and experience.

Who is a good example of a docile mind? What is related of him? What are opposed to docility? What is said of these? What caution to the young? Why? Why is docility here classed with duties to ourselves? Is it not also a duty we owe to others?

CHAPTER VII.

IMPROVEMENT OF THE MIND.

"Each pleasing art lends softness to the mind,
And with our studies are our lives refined."

WE are made up of two parts, the body and the mind. The body we have in common with all other animals. It has already been shown, that it is a duty to keep it in perfect health, and a sin to violate those laws which are essential to its well being.

But the mind is far superior to the body. It is the mind which distinguishes us from the brute creation. The more we cultivate it, the further we are above them, and the nearer we are to God, the All-knowing. It is the most precious gift of our Creator. It never dies. The body is designed merely for its servant. And if it is our duty to care for the body, how much greater is our obligation to attend well to our minds, and thus elevate ourselves as far as possible in the scale of being. This is a duty we owe to the Author and Giver of our spirits, as well as to ourselves.

It is thought by many that the sciences are pursued in heaven, and that the attainment of knowledge forms a part of the happiness enjoyed there. If this be so, the more highly we culti-

Subject of Chapter VII.? Motto? Of what two parts are we made up? What is said of the body? What of the mind? For what is the body designed? What is said of our duty to cultivate the mind? What is an opinion of many? What if this be so?

vate our minds here, the better shall we be prepared for the nobler pursuits of the next stage of our existence. The person who has acquired great wisdom by study in this world will be fitted to enter upon a more advanced order of enjoyment than he who lives and dies in ignorance.

It is true that there is a difference in the natural capacities of children, yet they are, as they become men, very much what they make themselves. Diligent and persevering effort will do almost everything. The dull boy at school, if faithful to his studies, will, in the end, surpass the bright one, who is careless and idle.

1. To show what may be done by industry and perseverance, the examples which follow are given. A certain sexton's son became a fine astronomer, by spending a short time every evening in gazing at the stars, after ringing the bell for nine o'clock. Sir William Phipps, a former governor of Massachusetts, learned to read and write after his eighteenth year, and whilst acquiring the trade of a ship-carpenter in Boston. A certain William Gifford was an apprentice to a shoe-maker, and spent his leisure hours in study. Having neither pen nor paper, slate nor pencil, he wrought out problems on smooth leather, with a blunted awl. David Rittenhouse, an American astronomer, when a plough-boy, cov-

What is said about the natural capacities of children? But what are they as they become men? What about the dull boy? The story of the sexton's son? Of Sir William Phipps? William Gifford? David Rittenhouse? James Ferguson? What do all these show?

ered his plough and the fences with figures and calculations. James Ferguson, the great Scotch astronomer, learned to read by himself, and mastered the elements of astronomy, whilst a shepherd's boy, in the fields by night.

2. All the mental powers should be improved in due proportion, so that the mind may be well balanced. It is a duty to cultivate a taste for the beautiful in nature and art, as well as the power of using arithmetical figures, and keeping accounts of dollars and cents; to strengthen the reason and understanding, as well as the memory.

3. Here is a story which shows what great results may come from little causes, by the exercise of the inventive faculty. "A vizier, having offended his master, was condemned to perpetual captivity in a lofty tower. At night, his wife came to weep beneath his window. Cease your grief, said the sage; go home for the present, and return hither when you have procured a live black beetle, together with a little ghee, (or buffalo's butter,) three clews, — one of the finest silk, another of stout pack-thread, and another of whip-cord, — and finally a stout coil of rope. She departed, and the next night returned to the foot of the tower, provided according to her husband's commands. He directed her to touch the head of the insect with ghee, to tie one end of the silk thread around him, and to

How only will the mind become well balanced? **Some** of the different powers which we should cultivate? **Relate** the story of the vizier. What does this show?

place him on the wall of the tower. Seduced by the smell of the butter which he conceived to be in store somewhere above him, the beetle continued to ascend, till he reached the top, and thus put the vizier in possession of the end of silk thread, who drew up the pack-thread by means of the silk, the small cord by means of the pack-thread, and, by means of the cord, a stout rope, capable of sustaining his own weight, — and so at last he escaped from the place of duress."

4. It is best, as young as possible, to decide upon the choice of a profession or pursuit in life, and then let all our acquisitions have some bearing upon this. At the same time, we ought not to limit our attention to any one subject, and allow ourselves to be so entirely engrossed by it as to become persons of *one idea* only. We should endeavor to get large and liberal views, by obtaining some information upon almost every branch of knowledge. That narrow-mindedness which follows from confining one's ideas to his own occupations, to the *pa* and the *ma* of his own family, to his own town, or even country, is a result very much to be deplored.

5. It is important to cultivate that inquiring state of mind, which seeks to know the causes of those common things which are every day happening around us. A Persian philosopher,

What should be done as young as possible? What will make us persons of one idea only? How can we get enlarged views? What is very much to be deplored? What is it important to cultivate? What is told of a Persian philosopher?

being asked by what method he had acquired so much knowledge, answered: By not being prevented by shame from asking questions when I was ignorant. The habit of *listening well* to the conversation of others is also a very valuable means of improvement.

6. A good education helps one to succeed in any engagement for the acquisition of property. A small amount of knowledge, well applied, is often the means of increasing wealth. The "American Metallic Lustre," which is of great value in cleaning and polishing metals, was discovered by a young man, who had given only a limited attention to geology and chemistry. "He was travelling for the purpose of obtaining subscribers to a newspaper, when, passing through the town of Newfield, in Maine, he noticed some bricks of a very peculiar color. Those he traced to their clay bed, and purchased the farm on which it was situated, for which he paid fifteen hundred dollars, went to Boston, and sold half of it for four thousand dollars."

The Hon. Horace Mann, in a late speech in Congress, makes the following statement, which illustrates the same assertion: "Half a dozen years ago, the Mass. Board of Education obtained statements from large numbers of our manufactories, the result of which was, that increased wages were found in connection with increased intelligence, just as certainly as in-

What is another means of improvement? What is said of knowledge in relation to wealth? How illustrated? What statement from Mr. Mann?

creased heat raises the mercury in the thermometer. Foreigners, and those coming from other States, who made their marks when they receipted their bills, earned the least; those who had a moderate or limited education occupied a middle ground on the pay-roll; while the intelligent young woman, who worked in the mills in the winter, and taught schools in summer, crowned the list. This inquiry was not confined to manufactories, but was extended to other departments of business, where the results of labor could be made the subjects of exact measurement."

7. "Knowledge is power." It opens to a man offices of trust and importance, even if he has not a cent in his pocket, and enables him to frame laws that govern a whole country. By means of it, that powerful engine was invented, by whose force great numbers of people and vast amounts of merchandise are rapidly transported from continent to continent, and from one end of a country to the other.

8. A person of a well-informed mind is much more happy and respected than he who is ignorant. The man who orders the name of his ship to be spelled A-s-h-a, for Asia, and he who sends warming-pans to the West Indies, will always be ridiculed. Bad spelling is a great reproach, and it is generally considered less excusable than any other mark of ignorance. The

What old maxim? How is it shown? What was done by means of it? What is said of a person of well-informed mind? What persons will be ridiculed? What is said of bad spelling?

only sure way to avoid it is to learn to spell correctly when very young. It is painful to see errors of this kind marring the beauty of fine penmanship and elegant expressions of thought. A mere *hint* may here be given of the importance also of proper *punctuation*.

Since there is so much that may be learned, and time does not allow us to attend to everything, it is of consequence that we make a good selection among the different branches of literature and science. Agesilaus, King of Sparta, being asked what he thought most proper for boys to learn, answered, — What they ought to do when they become men. This is the best rule that can be given—to get information on those subjects most important to be understood in after life. Whatever relates to a knowledge of right and wrong, that is, to our duties, should hold the first place. It is more necessary to learn what will make us *good*, than what will render us *great*. Further than this, boys, according to the direction of the Spartan monarch, should learn those things which will best fit them for the common business of men; and girls should seek those accomplishments that will best qualify them to discharge their duties as women, as house-keepers and heads of families. Among the sciences most useful to girls are Physiology, Chemistry and Arithmetic. “But,”

The only sure way to avoid it? What else very important? What is of consequence in our studies? Advice of Agesilaus? Best rule that can be given? What should have the first place? Further than this, what in regard to boys? To girls? Sciences most useful to girls?

says a recent writer, "to sew neatly, to cut and fit garments expertly, to make a bed properly, to set a table tastefully, to arrange and keep a room in good order, and to be helpful and expert in all kitchen duties, are indispensable portions of a young girl's education, which it is absolutely *silly* to neglect."

The study of well-chosen *biographies* has a very valuable influence upon the thoughtful mind. "Young persons are, to a greater or less extent, chameleon-like. They take a tinge, so to speak, from the company they keep; especially if it is much kept. Nay, they are often affected for life by the society of an individual but for half an hour. It is so with regard to coming in contact with character through the medium of books.

Now, biography enables us to associate, to all practical interests and purposes, with men of all ages and all climes; with Joseph, David, Isaiah, Paul, John, Homer, Plato, Franklin, and Howard. In the language of another, we are enabled in this way to 'shake hands across oceans and centuries.' And the young are often influenced almost as much by the men of other climes and ages, with whom they thus shake hands, as by those whose hands they shake, from day to day, at home."

In this country, at the present day, there is no excuse for ignorance. The poorest child can

What said by a recent writer? What is said of biographies? How shown? What further is said of biography? Is there any excuse for ignorance in this country? Why not?

go to school, and books can be had at very little expense. But it is not enough merely to *have*, or to *read*, books. Great care must be taken *how* we read. Coleridge says, "There are four kinds of readers. The first is like the *hour-glass*, and their reading being as the sand, it runs in and runs out, and leaves not a vestige behind. A second is like the *sponge*, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third is like a *jelly-bag*, allowing all that is pure to pass away, and retaining only the refuse and dregs. And the fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, retain only pure gems."

A love of reading should be cultivated, and care should be taken in selecting the very first order of books. Fenelon once said, "If the riches of the Indies, or the crowns of all the kingdoms of Europe, were laid at my feet in exchange for my love of reading, I would spurn them all." A great deal may be learned by observing what is going on around us. We can add to our stores of knowledge simply by *silent thought*. The study of nature

"can inform

The mind that is within us, can impress
With quietness and beauty, and can feed
With lofty thoughts."

Is it enough to have or to read books? What four kinds of readers are mentioned? What said of a love of reading? In what simple way may we add to our knowledge? What of the study of nature?

We should improve all opportunities for enlarging our minds, of whatever kind they may be. Children will have cause for sorrow at a future time, if they play truant, and do not learn their lessons well. Many a young lady has wept bitterly in remembrance of the school-days she idled away, and lamented her ignorance, when it was too late to make up for past neglect; and many young men have suffered shame and regret, in consequence of loving play better than study, when they were boys.

Mr. Mann, in an address to the scholars of Chataque county, New York, says: "*You were made to learn.* Be sure you learn something every day. When you go to bed at night, if you cannot think of something new that you have learned during the day, spring up and find a book, and get an idea before you sleep."

In youth one can learn and remember much more easily than afterwards. One has also more time for it than when the duties of manhood require his attention. But it is wrong to suppose that education is a thing to be *finished*. It is not limited to our early years, it is not confined to the school-day season; but *education*, rightly understood, is a process that goes on through this life, and that will be continued forever in the world to come.

What should we improve? What if children play truant? What is said of many young ladies? Young men? What advice does Mr. Mann give? Why is youth the best time to learn? What is said about education?

CHAPTER VIII.

MORAL IMPROVEMENT.

"The fear of the Lord is the beginning of knowledge."

By moral improvement is to be understood, progress in the knowledge and practise of our duties generally. To learn what is right and what is wrong, to choose the good and to avoid the evil, to strive after perfection in all that is pure, good and lovely, should be the highest aim of our lives.

God looks at the heart, and understands our feelings and intentions. He witnesses our efforts to do right, or our readiness to yield to evil; and in His sight, true goodness is more estimable than anything else. It is this which causes him to look upon us with an approving smile, and this alone which decides in regard to our happiness in the world to come.

We are loved and approved by the good, in this world, just in proportion as we strive to do right, and to be good ourselves. Nothing can supply the place of right doing. Wealth or station cannot long secure from the ill effects of wickedness. Beauty soon becomes disgusting, if not accompanied with goodness. Knowledge quickly vanishes away, when compared with

Subject of Chapter VIII.? Motto? What is meant by moral improvement? What should be the highest aim of our lives? What is said of God's notice and estimation of us? In what proportion are we approved by the good in this world? What is said about right doing? About wickedness? Of beauty? Of knowledge?

that love which "suffereth long and is kind," which "seeketh not her own," and "rejoices not in iniquity." In the lines which follow, the poet Cowper beautifully contrasts the moral worth of the poor, ignorant lace-weaver, with the great intellectual distinction of the poet and philosopher, Voltaire :

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store ;
Content, though mean ; and cheerful, if not gay ;
Shuffling her threads about the livelong day,
Just earns a scanty pittance ; and at night
Lies down secure, her heart and pocket light :
She, for her humble sphere by nature fit,
Has little understanding and no wit ;
Receives no praise ; but though her lot be such,
Toilsome and indigent, she renders much ;
Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew ;
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies.
Oh, happy peasant ! Oh, unhappy bard !
His the mere tinsel, hers the rich reward ;
He, praised, perhaps, for ages yet to come ;
She, never heard of half a mile from home ;
He, lost in errors his vain heart prefers ;
She, safe in the simplicity of hers."

Solomon says of wisdom, by which we may suppose he here means goodness, "She is more precious than rubies, and all things thou canst desire are not to be compared unto her. Her ways are ways of pleasantness, and all her paths

What is shown in the lines from Cowper ? Please commit them to memory. What does Solomon say of wisdom ? What may here be understood by the word ?

are peace. She is a tree of life to them that lay hold upon her. Let her not depart from thee. So shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet." He continues, "Now, therefore, hearken unto me, O ye children! hear instruction and be wise, and refuse it not, for blessed are they that keep her ways."

The Proverbs of the wise man, from which these passages are taken, are addressed particularly to the young, and their moral improvement would be promoted by reading them often, and by committing many passages to memory, as warnings against vice, and rules of daily conduct.

But one of the best means of moral, as well as religious improvement, is the study of the character of Jesus Christ. He is a perfect model for imitation, not only for persons of mature age, but for the child and the youth. We should find out, as soon as possible, what it is to act as he acted, and should yield ourselves to be led by him. We should ask ourselves often, in regard to the feelings which we are indulging, or the conduct which we are pursuing, are they Christ-like? Are they such as enter into our idea of his character, or such as would be en-

What appeal to children? What is said of the Proverbs of Solomon? What is said of the study of the character of Jesus Christ? What should we ask in regard to our feelings or conduct?

tirely inconsistent with our thought of him as a perfect being?

Children are able to understand the difference between right and wrong when very young; and, from their tenderest years, they should be made to feel that there is no appeal from the standard of perfect rectitude. They will be saved a great deal of trouble and unhappiness in after life, if they early form a habit of governing themselves by a controlling sense of what is right, rather than by the reckless impulse of a selfish will, or a mere freak of fancy.

Solomon directs, to "Train up a child in the way he should go, and when he is old he will not depart from it." Another sacred writer says of children: "Train them up in the nurture and admonition of the Lord." They should be made to understand that in everything they do, at home, with their parents, brothers, sisters, and those who may work in the family; in school with their teachers and companions; and in all their plays and amusements, *there is a right* and *there is a wrong* kind of conduct, and that it is their duty, and best every way, to choose the right. They may be made to feel that in little things, as well as in greater affairs, they should try to do what is right and good; and when no eye but God's is upon them, as well as in the presence of parents, teachers, or com-

What is said of children? How may they be saved a great deal of trouble? What direction of the wise man? What is said by another sacred writer? What should children be made to understand? What in regard to *little things* and their *secret* conduct?

panions. Thus they will receive that early nurture which will cause them to grow up in the practice of Christian virtue.

Children, on their part, should seek to know, first of all, *what is right*; and when this is made known to them, their next duty is to strive, with all their might, to act in accordance with it. There are many ways in which they may determine what is right. Those who have good parents and teachers may learn from them. The object of preaching and of Sabbath-school instruction is to give teachings on the subject. From the precepts of the Bible, from the example of Jesus-Christ and of good men, the same may be derived. And, more than all, there is something within us which will whisper, this is right, and that is wrong, if we calmly stop, and with docility question our own hearts, and willingly listen to the voice of conscience in reply.

It is well, always to have the *end* in view. In the words of another: "If you take a cigar, drink a glass of spirits, violate the creed of virtue, or lift a copper from your master's drawer, think of the *consequence* — the *end* of your course!"

What will be the effect of this early nurture? What should children seek to know first of all? Their next duty? How may they learn what is right? In what way more than all? What is said about keeping the end in view?

CHAPTER IX.

INDUSTRY.

"All is the gift of Industry ; whate'er
Exalts, embellishes, and renders life
Delightful."

INDUSTRY refers to the diligent improvement of time. The first reason for industry is, that time is given us by God for our use, and it is wrong to squander or misapply anything which He bestows. It is also short, and a moment once passed can never be recalled ; there is a great deal to be done in the world, and we are not placed here to lead an idle life, which would be of no benefit to ourselves or to others.

Persevering industry will enable one to accomplish almost anything. It makes the smallest man equal to the greatest labors. By it Lilliputians can bind a Gulliver, or a mouse can release a lion from captivity.

It is our duty to appropriate our time to valuable purposes, so that the world will be the better for our having lived. We are commanded to *do with our might whatever our hands find to do*. Our hands are very curiously constructed, for the express purpose of enabling us to use them in a great variety of ways, and it would not be less absurd to close our eyes, and never

Subject of Chapter IX.? Motto? To what does industry refer? The first reason for it? Other reasons? What is said of persevering industry? What is our duty in regard to time? What are we commanded? What is said of our hands and the use of them?

look out upon the objects of nature, than to fold up our hands in idleness, and employ them in no manner of work. It is a false notion, that true gentility requires the hand to be free from all traces of labor. A person of just views honors the hand which bears the marks of energy and strength, arising from *use*, far more than the inert, baby-looking hand, which indicates the indolence and almost helplessness of its owner. Even the hard hand and sinewy arm of the farmer, the blacksmith and the scullion, justly command the highest respect.

Industry is admired in the rich as well as in the poor, and the highest rank and station receive an additional grace from it. The wife of George the Third of England has been represented as spending an evening in hemming pocket-handkerchiefs, while her daughter Mary sat in the corner darning stockings. And it is said that the wife and daughters of Louis Philippe, the ex-King of France, used to sew while he read to them.

But industry is not confined to the labor of the hands. The mind may be exercised industriously as well as the body, and there is no harder labor than that of the intellect. The young man, who, from an indolent disposition, forsakes his father's farm, to lead, as he thinks,

What false notion is mentioned? How does a person of just views regard the matter? What indications of labor command the highest respect? In whom is industry admired? What anecdotes are related? To what is not industry limited? What of the mind in relation to it? Who makes a great mistake?

the easy life of a student, makes a great mistake; and those engaged in active business, or in labor of the hands, who look upon the life of professional and literary men as an unlaborious one, equally misjudge.

Industry does not require us to be in a hurry. The old saying is true, that *haste makes waste*. It only requires us to go steadily on, and to improve all the *little bits* of time—"to take care of the minutes, and the hours will take care of themselves."

Useful industry keeps us from evil and mischief. If we are idle, we are more liable to yield to sinful temptations. Industry promotes health. Lazy people are not nearly as vigorous as industrious ones. Industry brings wealth. All the great fortunes that have ever been acquired have been earned by industrious people. Habits of industry make scholars punctual at school, and save them the shame of confessing, when called upon to recite, that their lesson is not prepared. The practice of this virtue conduces to happiness. It is delightful to feel that we have well improved our time, and accomplished some valuable purpose, whether it be work, or study, or the entertainment of an aged or suffering friend.

But children need not suppose that industry

Who equally misjudge? What does *not* industry require? Old saying? What does it require? First advantage of industry? Industry in relation to health? To wealth? To scholars? To happiness? What must not children suppose?

requires "all work and no play." It allows them much recreation at proper times. They need it, and when they play, they should *play industriously*.

CHAPTER X.

ORDER.

"We see it written in the boundless skies,
We read it on the earth;
The flowers display it with their starry eyes,
The seasons speak its worth."

ANOTHER duty is to *form habits of order*;—that is, according to the old maxims, to have "A time for everything, and everything in its time," and "A place for everything, and everything in its place."

Order promotes punctuality, and thus saves time. It is said of Melancthon, that when he made an appointment, he expected not only the hour, but the minute, to be fixed, that no time might be lost in the idleness of suspense; and of Washington, that when his secretary, being repeatedly late in his attendance, laid the blame on his watch, he said, you must either get another *watch* or I another *secretary*.

Punctuality is a virtue that cannot be too highly esteemed. It would be rather difficult

What does industry allow? What is said about play? Subject of Chapter X.? Motto? What is meant by order? How does order save time? Anecdotes of Melancthon and Washington? What is said of punctuality?

to say which suffers most from the want of this virtue, the person himself who is deficient in regard to it, or those who are affected by this deficiency in their intercourse with him. It is no small source of disappointment and shame to arrive at a wharf just after the friend with whom we were to exchange parting words has been borne away beyond the sound of our voice, or too far distant even to perceive the waving of the hand in token of farewell. It is vexatious and mortifying to reach a depot a minute or so too late, and see the cars growing dim in the distance that were to have taken us along with them on some important business. But, however much we ourselves may suffer from our own want of punctuality, we have no right to trouble others, and rob them of their time, by our dilatory habits. A scholar cannot be late at school, or at recitation, without disturbing the general order, as well as suffering loss himself. He cannot fail of giving in his composition at the appointed time without causing his teacher inconvenience, and exposing his companions to injury by his bad example. Punctuality renders all our duties easy of performance, enables us to accomplish more than we can without it, and saves us a great deal of trouble.

If we have a place for all things which we have occasion to use, we shall not be obliged to

Of suffering from the want of punctuality? Examples affecting ourselves? Affecting others? Effects of punctuality?

spend time in looking for them, and can therefore accomplish much more.

Order prevents neglect. If everything is done in its time, nothing will be left undone. It guards against hurry and confusion, and enables us to perform what we have to do much better than we could without it; and whatever is worth doing at all is worthy of being done in the best manner.

Habits of order prevent us from putting off until another time what can and ought to be done at the present moment; and what is put off is generally ill done, or else left undone. Order secures from much impatience and ill-temper. Those who do not know where to find their books, tools or articles of clothing, when they want them, or who, from neglect of system, have two or three duties pressing upon them which need to be done at once, are almost always thrown into a state of vexation, if not into violent anger.

"Order is Heaven's first law." The planets and other heavenly bodies have their appointed times and places, and no one clashes or essentially interferes with another. In the various species of plants and trees, and among all the different races of the animal creation, there is

How does order prevent neglect? What is the next advantage of order? What is said of a thing that is worth doing at all? How do habits of order affect procrastination? What is said of a thing which is put off? From what does order secure? Who are almost always thrown into a state of vexation or anger? What is said of the heavenly bodies? Of plants, trees and animals?

displayed the most wonderful traces of order in the mind of the great Creator.

There is an inherent beauty in order, which renders it fitting that we should observe it, independently of the advantages to be derived therefrom. Scholars add a new grace to their youth and beauty, by readily conforming to the rules of order in school. They would do well, also, to have a certain time for learning each lesson, rather than take up their books as it happens, and study without regard to the order of recitation. They should keep their books, papers and desks, nicely arranged, and then they will not be constantly losing pencils, India-rubber, slates, and so forth, and be forced to spend half their time in looking for them.

Young girls cannot be too careful in forming habits of order in the care of their rooms and clothing, and in the arrangement of their drawers, work-boxes and the like. Some are so negligent in this respect, that their shoes, gloves, shawls, thimbles, scissors, and other things, are never to be found when they are wanted; the whole house is thrown into an uproar in searching for them, and it is fortunate if, in the midst of all the bustle which they cause, they themselves are able to preserve

What is said of the beauty of order? How may scholars add a new grace to their youth and beauty? What is recommended in regard to their lessons? What advantage from keeping their books, etc., well arranged? What suggestion to young girls? What is said of the negligence of some young ladies in this respect? What the consequence?

that gentleness of temper which is one of the most lovely of female graces.

One of the most efficient aids in carrying out principles of order is the habit of early rising. This places more time at our disposal, and, besides, there is a cheerfulness, a serenity and self-possession, imparted by the fresh morning, which helps us to perform all our duties better.

CHAPTER XI.

CHOICE OF COMPANIONS.

"Evil communications corrupt good manners."

It is an old adage, and true as it is old, that "A man is known by the company he keeps." It is true, because we show our own character in the choice of our companions; and it is also true, because we soon become like those with whom we associate. If a child's playmates lie and use bad language, he will soon do the same. If young men and boys choose the society of those addicted to gambling and intoxication, they will be likely to form those habits themselves. And if girls mingle with those whose manners are rude, whose temper is peevish,

What efficient aid in regard to order? How does early rising contribute to it? Subject of Chapter XI.? Motto? What old adage in relation to this subject? How does it appear that this is true? How illustrated in regard to a child? To young men? To girls?

whose talk is trifling, and whose heads are full of scandal or mere nonsense, it will not be long before they are distinguished for the same traits of character.

The rule, therefore, for young people, should be, to choose for companions those only whose habits and manners they have reason to suppose are such as it will be well for them to imitate. If at any time they find themselves mistaken in their choice, they may still treat kindly, when they meet, those with whom they have been inclined to be intimate, but should not regard them as particular friends, if they persist in abandoning themselves to vicious practices or to improper manners.

"If thou art cast into bad company," says an old writer, "be thou like the river Dee, in Wales, which, running through Pimble-mere, remains entire, and mingles not her streams with the waters of the lake. Keep civil communion with them, but separate from their sins."

But while we should avoid the wicked as familiar companions, we should never hesitate to hold intercourse even with the most depraved, if we can in that way be the means of winning them back to the paths of virtue, and of encouraging them, by our sympathy and readiness to

The rule for young people? What if they find themselves mistaken? What quotation from an old writer? From what motive may we hold intercourse with very wicked people?

overlook their past errors or sins, in their efforts to regain their lost reputation.

Young people are not able to judge who will be good companions so well as their parents or older friends. They should therefore be guided by them in their choice of associates. If they have *docility* of mind, they will be willing to do so. Many a boy has been ruined, by not following the advice of his mother in this respect. And young girls have often brought upon themselves the deepest disgrace, and well-nigh broken their own hearts with sorrow and shame, by refusing to heed the warning voice of those better qualified than themselves to judge who were safe companions.

It were better, in general, never to choose a confidant apart from one's own circle of family friends. The young should consider their parents, and their brothers and sisters, the persons best fitted to be intrusted with their secrets. With them they should be in the habit of speaking frankly and familiarly upon those subjects in which they are most interested, and to them especially should they freely unbosom whatever relates to their *friendships* or their *love*.

Books, as well as persons, serve as companions, and the same rules apply in the choice of

By whom should the young be guided in their choice of companions? Why? What has been the result of neglecting this direction? What is said of the choice of a *confidant*? Whom should the young consider best fitted to be intrusted with their secrets? In what habit should they be with them? What is said of books?

both. It is as true that a man's character may be determined by knowing what books he reads, as that he is known by the company he keeps. A bad book cannot be read without making one the worse. A person may be ruined by reading a single volume.

"Bad books are like ardent spirits, — they furnish neither aliment nor medicine; they are both *poison*. Both *intoxicate* — one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin — one the intellect, the other the health, and, together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same — total abstinence from all that intoxicates mind or body."

Many books are so frivolous that it is a waste of time to read them. An *excessive* or *indiscriminate* reading of novels and exciting romances is exceedingly injurious to the young. All books which do not tend to elevate or instruct the mind, or to afford it innocent amusement, had better remain unread. In nothing is the judgment of older persons more needed than in the selection of books which are to be the food of youthful minds.

It is recommended to young persons, as a very useful exercise, and one that will afford them much pleasure and advantage in after life, to commit to memory passages of poetry

Of reading novels? What kinds had better remain unread? In what is the judgment of older persons much needed? What is recommended to the young?

and prose distinguished for their beauty, and such also as are worthy of remembrance on account of excellent sentiments contained in them, which will have a favorable influence in the youthful formation of character.

CHAPTER XII.

SELF-KNOWLEDGE.

"Where the meekness of self-knowledge veileth the front of self-respect,
There look thou for the man whom none can know but they will honor."

"KNOW THYSELF" is a maxim which was held in great veneration in ancient times. Thales, the Milesian, is said to have been the author of it. It was much admired and frequently used, until at length it acquired the authority of a divine oracle, and was written in golden capitals over the entrance of the temple of Apollo at Delphi.

This rule is important, because obedience to it lies at the foundation of all moral or intellectual improvement. For if we are not acquainted with our faults, we shall not be able to correct them, and a knowledge of our defects is necessary to their amendment. A scholar cannot rightly determine what studies he had

Subject of Chapter XII.? Motto? What is said of the maxim, "Know thyself"? Who was the author of it? What shows the estimation in which it was anciently held? Why is this rule of importance? How does it appear?

better commence, if he does not understand something of the capacity of his mind, and what subjects it is best fitted to pursue.

Regard to this direction will save one from many ridiculous positions. Boys that know their own strength will not boast of being able to perform great feats which they are not able to accomplish, and thus bring upon themselves the laughter and contempt of their playfellows. (Young persons who justly understand themselves will never set up for poets, simply because they can make one line jingle with another.

Self-knowledge is necessary to success in the choice of a profession, or an employment for life, because it will prevent one from undertaking anything that is not suited to his capacities or talents. It will keep boys that are best fitted for farming or mechanical labors from turning preachers or doctors; and girls, that have been educated in domestic duties in the country, from seeking to become fine ladies in the city.

If we know our own weakness and our liability to do wrong, we shall judge more kindly of others, and shall be less ready to condemn them for their faults.

“Go to your bosom ;
Knock there ; and ask your heart what it doth know,

From what will regard to this direction save one ? How illustrated ? Why is self-knowledge necessary to success in the choice of a profession ? How illustrated ? What effect will it have upon our judgment of others ? Repeat the lines of poetry which follow.

That's like my brother's fault ; if it confess
A natural guiltiness, such as his is,
Let it not sound a thought upon your tongue
Against my brother."

But a knowledge of ourselves is especially necessary, to show us what our true characters are in the sight of God, and whether we are prepared for the society of the pure and good in heaven.

There are many methods of promoting this knowledge. And, first, by cultivating a spirit of *ingenuousness*. This is a word so admirable in its manifestations that every child should understand it. It implies a *fairness* and *openness of heart*, which makes one ready to judge himself as impartially as he would another person. It is one of the noblest traits of character, but unhappily too seldom found. It does not allow us to be more ready to make excuses for ourselves than for others. It leads us to be *honest with our hearts*, and willing to know and to acknowledge the worst of our own character, without seeking to throw a false lustre over our imperfections or faults.

It is an old adage, that "He shall be immortal, who liveth till he be stoned by one without fault." And since no person is entirely free from defects and blemishes of character, we need not be unwilling to acknowledge those we

For what is a knowledge of ourselves especially necessary? First method of promoting self-knowledge? What does this word imply? What is said of it? What does it not allow? To what does it lead? What old adage is cited? What is said of a willingness to acknowledge our faults?

find in ourselves. It is noble to do so ; and, on the other hand, it is *mean* and *despicable* to try to justify ourselves when we know that we are in the wrong. If we earnestly endeavor to do our best to overcome our faults, we do well and need not feel that our whole reputation would be ruined if some imperfection were to be discovered. But ingenuousness is not confined to an impartial view of our faults. It allows us to see our excellences as they truly are ; and, while we guard against all undue self-complacency, it permits us to estimate them as highly as we would value the same virtues or qualities in another person.

Second, if we would learn to understand ourselves rightly, we should be willing to have our friends tell us honestly what they think of us, without requiring them, if they speak of our faults, to varnish them over in such a way as to avoid wounding our self-love. It is a false notion, often expressed by young school-girls, when told of their faults, "If you were my friend, you would not think so." It was a saying of the old philosopher, Pythagoras, that those are our friends who reprimand us, not those who flatter us. Truly intelligent and

What of trying to justify ourselves when we know that we are in the wrong ? What if we strive to overcome our faults ? To what is not ingenuousness confined ? What does it allow ? What does ingenuousness permit ? Second means of learning to understand ourselves rightly ? What false notion is often expressed by school-girls ? What saying of Pythagoras ? In whom are truly intelligent friends most sensible of blemishes ?

worthy friends are more sensible of blemishes in those they dearly love than in any others. And there is no surer test of friendship than the willingness to point out to one beloved those habits, or defects of any kind, which mar the beauty of his character. Neither is there any thing more delightful, to a person of an *ingenuous* heart, than to sit, hand in hand, by the side of a friend, by whom he knows he is tenderly loved, who is capable of understanding him, and who will aid him in analyzing his character, and in detecting those imperfections which escape his own eye.

Of those *professed* friends, who praise and flatter us continually in our presence, we cannot too cautiously beware; for such, in our absence, too often speak openly of our errors, and make themselves merry with our peculiarities. If a *true* friend has any fault to find with us, he will speak of it privately in our own ear, and be silent on the subject to all others.

Third, we should consider what our enemies say of us. They look upon our errors and defects without any palliation, and speak of them as they appear to their eye. They very often say no more than the truth, and in those instances in which they may be unjust to us, we should do well to examine and see if there is not too much ground for their remarks. An

One of the surest tests of friendship? What is very delightful to a person of an ingenuous heart? Of whom should we beware? Why? What is the course of a *true* friend? Third means of self-knowledge? Why?

earnest truth is contained in these playful lines of the Scottish bard :

“O wad some power the giftie gie us
To see oursel as ithers see us !
It wad frae monie a blunder free us,
And foolish notion.”

Fourth. In the words of a writer of our own country, “If thou wouldst know what thou art, find what thou canst do.” If we find that we can resist strong temptations, we may be assured that we possess self-control. If we can abstain from everything which intoxicates, we may know that we are temperate. If we always strive to represent things exactly as they are, we may justly conclude that we have a regard for truth. And so in regard to knowledge of ourselves in other respects.

Fifth. The author of the *Young Woman's Guide to Excellence* remarks, “No one can thoroughly understand himself, without a knowledge of anatomy, which shows the structure of the human body; physiology, which teaches the laws by which the human machine operates; and hygiene, that teaches the relations of the living, moving human body to surrounding beings and objects. A knowledge of the structure of the lungs, the wind-pipe and the *fauces*, as they are called, will qualify one to improve the voice in conversation, reading and singing. Knowledge respecting the brain and

What playful lines of Burns contain an earnest truth? Fourth means? How illustrated? Fifth? What is said about a knowledge of the lungs, brain, eye, &c.?

nervous system will aid in cultivating the intellectual powers, in acquiring firmness of nerve and energy of thought. Information about the eye, the ear, or any of the senses, will assist in training them to the greatest possible perfection."

In conclusion, there is one truth, in relation to this subject, which we should do well to keep in mind; and that is, that our weaknesses and faults are generally conspicuous to others, whether we are sensible of them ourselves or not. A scholar, for instance, is well known, not only by his teachers, but by his school associates; and while in school, every boy and girl has a character attached to him or herself, — and that generally a very just one, — which remains through life in the minds of those who were acquainted with them there. Though scholars may try never so much to conceal their misdeeds, and may flatter themselves that they completely succeed in it, they will be detected in some way or other. If, in reciting, one is in the habit of peeping slyly into a half-opened book, his teacher and the whole class sooner or later know it, and, as long as he lives, they will have some doubts in regard to his *perfect* honesty. If he gives false excuses, his downcast eye and ruffled countenance betray him, and he loses his character for *truth*. In short,

What truth, in relation to this subject, should we do well to keep in mind? What example? What success have scholars generally in trying to conceal their misdeeds? How illustrated? What if he gives false excuses?

his *entire* character is understood better in school than anywhere else, and from the school it will spread abroad as far as he is known.

CHAPTER XIII.

SELF-DEFENCE.

THE spirit of the Bible precepts is our best teacher upon self-defence. Jesus Christ says: "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if a man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain." Solomon says: "Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee."

We have also Christ's own example for our guidance. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously." Stephen, when stoned to death, "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

What is said of the knowledge of his character in school? Subject of Chapter XIII.? What is the best teacher upon this subject? What Christ's directions in regard to it? Solomon's? What was the *example* of Christ? Of Stephen?

The spirit of these precepts and examples is plain, and the course which they mark out is as binding upon us as any other Christian duty. The great principle in all is: "Render not evil for evil, but overcome evil with good." Revenge not, for thus saith the Lord, "Vengeance is mine, I will repay."

Thus it seems, that self-defence is, by the Bible standard, resolved into the duty of trusting our lives and all that we possess to the overruling power and justice of God, and leaving it with Him to punish the oppressor as He sees fit.

There are many examples which show the personal advantage of submitting to oppression rather than of meeting it with violence. "A certain archbishop was attacked by a footpad on the highway, who presented a pistol and demanded his money. He spake to the robber in the language of a fellow-man and of a Christian. The man was really in distress, and the archbishop gave him the money he had, and promised, that if he would call at the palace, he would make up the amount to fifty pounds, the sum of which the robber said he stood in the utmost need. The man called and received the money. About a year and a half afterwards, this man again came to the palace, and brought back the sum. He said that his cir-

What is the great principle in all these precepts? Is this any less binding upon us than other Christian duties? Into what is self-defence by the Bible standard resolved? What is related of a certain archbishop?

cumstances had improved, and that, through the 'astonishing goodness' of the archbishop, he had become 'the most penitent, the most grateful, and the happiest of men.'"

"Barclay was attacked by a highwayman, and instead of resisting, he calmly expostulated. The felon dropped his presented pistol, and offered no further violence. A man by the name of Fell was attacked in a similar way, and from him the robber took both his money and his horse, and then threatened to blow out his brains. Fell solemnly spoke to the man on the wickedness of his life. The robber was astonished; he had, perhaps, expected curses or a dagger. He declared he would not keep either the horse or the money, and returned both."

It is the best policy not to render evil for evil. Quarrels are soonest ended in this way. No one can have the heart long to abuse or injure the patient and unresisting. The *Friends*, sometimes called Quakers, whose principle is not to resist evil, venture unarmed among the most savage people, and seldom, if ever, receive any injury. "Who shall harm you if ye be followers of that which is good?" asks an inspired apostle.

A child cannot too early form right habits in regard to retaliation. If other children get

What anecdote of Barclay? Of Fell? What do these examples show? Why is it the best policy not to render evil for evil? How illustrated by the practice of the *Friends*? What question of an apostle in relation to this subject? What is said of forming habits of retaliation? What examples are given?

away his playthings, let him not spoil theirs in return. If a stone is thrown at him, let him not answer it with another. Persons of all ages should act upon the same principle. If a man will not turn out for us, let us turn out for him. If our reputation is blackened by false accusations, let us not endeavor to injure that of our traducer, but silently *live down* his slander. If our life even is attacked, let us the rather entreat; and if one must fall, let it be ourself rather than he, who shows, by wickedly lifting up his hand against us, that he is in no preparation to meet death.

PART THIRD.

DUTIES TO OTHERS.

DIVISION I.

RECIPROCITY.

WE have duties to others, first, because God, our Creator, is the *Common Parent* of all men.

Second, being children of the same Great Father, *ALL men*, of whatever *name, nation, or color*, are *brothers*, and are bound to *love each other* as brothers.

Is this principle confined to children? What further examples? What is the subject of the Third Part? The First Division? First ground of our duties to others? Second?

It is the will of God that *all* men should be happy. He has given the means of happiness equally to each of His creatures. The most important of these means are, the right to his *own person*; to his *property*; to his *character*; and to his *reputation*. He has given to each a desire to use these means of happiness in such a way as he chooses; and a *right*, so far as man is concerned, to gratify this desire in any way which will not interfere with the happiness of others.

The *condition* of men in the world is very different. One is rich, and another is poor. One has health, and another suffers from sickness. Some also possess a much higher degree of intellect than others. But, in one respect, there is *perfect equality* among men. Each one is created with the *same right to use* whatever means of happiness the Creator has put in his power. He is indeed accountable to God for the manner in which he uses His good gifts, but not to man. And no man has any right to molest another in the use of the means of happiness which God has given him, neither is there any need that he should do so. The lawful desires of all may be gratified in such a way as not to interfere with the rights of others. One may gratify his desire for money,

The will of God in regard to all men? What evidence that He designed all to be equally happy? Most important of these means? What desire has He given to each? What right? What is said of the condition of men? In what respect is there perfect equality? What is the only limitation to this right? What is said of gratifying the lawful desires of all? How illustrated?

by industry and economy, without stealing from others. It is not necessary to injure another's reputation, in order to make ourselves appear to good advantage. Neither is it necessary to make a *slave* of a fellow-man, in order to have our work well done at the cheapest rate.

Third. We have the express teachings of the Scriptures in regard to our duties to others. God's command is: "Thou shalt love thy neighbor as thyself." By "neighbor," we are to understand, not our relations and town's people merely, but *every human being* that we have, or *can* have, anything to do with.

Loving our neighbor as ourselves, means that we should have the same desire that he should enjoy his own rights and be happy, as we have to enjoy our own rights and to be happy. And if a brother of the human family, be he where he may upon the earth, is deprived of the rights with which God created him, is oppressed and unhappy, we ought to feel the injury done him, *just as much* as though it was done to us.

Jesus Christ says: "*All things whatsoever* ye would that men should do unto you, do ye *even so* unto them." So, in order to know how we should conduct towards another in any circumstances, we have only to ask ourselves, how

Third ground of our duties to others? What is the command? What are we to understand by neighbor? What meant by loving our neighbor as ourselves? What if any one of the human family is deprived of his rights? What is the command of Christ? How, then, may we find how we should treat another?

we would wish to be treated in the same case. The manner in which another treats us makes no difference as to the way in which we should act towards him. If he injure us in any way, our duty remains the same, to treat him still as we would *wish* him to treat us. If this admirable precept were observed, all violence and wrong would cease, and the harmony and happiness of heaven would prevail among men.

These rules of duty apply with the same force to communities and nations, as to the individuals who compose them. If it be wrong for one man to injure another man, it must be equally wrong for two men to injure two other men, or for ten thousand, or any number of men, to injure any other number, either greater or less than their own.

“Whenever societies of men treat with each other, — whether powerful with weak, or polite with rude, civilized with savage, or intelligent with ignorant; whether friends with friends, or enemies with enemies, — *all* are bound to love each other as themselves, and to do unto others, *in all things*, whatsoever they would desire others to do unto them.”

And every *nation* is bound to have the same regard for the preservation of the rights of another nation as for that of its own; and to

What is said about the way in which another treats us? What would be the result of observing this precept? What is said of these rules in relation to communities and nations? How illustrated? When societies treat with each other, to what are they bound? To what is every nation bound?

exercise the same justice towards other nations that it demands for itself. If its own rights have been violated, it should be the more careful to set an example of perfect rectitude towards the nation which has done the wrong. If this were done, wars and fightings would be no more, and universal peace and good-will would prevail among all the nations of the earth.

The *summary*, then, of our duties to each other is, that we *love our neighbor as ourselves*; that we *do to others as we would wish them to do to us*; and that we *do not gratify our own desires in a way that will interfere with the happiness of others*. These rules are all embraced in the term *Reciprocity*.

The duties of reciprocity will be divided into *two classes*. First, *duties to men as men*. Second, *relative duties*.

CLASS FIRST.

DUTIES TO MEN AS MEN.

CHAPTER I.

PERSONAL LIBERTY.

By personal liberty is meant the right of using one's own powers of body or mind in

What if its own rights have been violated? What if this were done? What the summary of our duties to each other? What term embraces these rules? Into what two classes are the duties of reciprocity divided? What is the first class of reciprocal duties? Subject of Chapter I.? What is meant by personal liberty?

any way that does not interfere with the rights of others. This right is given to each individual by God, and to *all* men equally.

If we use the powers which our common Parent has given us in such a way as not to interfere with the use of the same powers which He has given to others, we are guiltless, so far as men are concerned; though still responsible to God, if we have not used them according to His will.

We have a right, if we do not interfere with others, to go where we choose, and stay where we please; to work, or to be idle; to pursue one occupation, or another. Every one has a right to be paid for his labor, and to acquire property; a right to be respected according to his true worth; and a right to enjoy the happiness which arises from the relations of husband and wife, parent and child, brother and sister.

These rights are said to be *inalienable*; that is, *they cannot be taken from us by others*,—neither can we ourselves *give* them away. They are all bestowed by God, and each man is accountable for himself for the use he makes of them, and another cannot answer for him; each one, therefore, must be *free to act for himself*.

The only exception to this rule is during the

How should we use the powers that God has given us so as to remain guiltless? What have we a right to do, if we do not interfere with the rights of others? What term applied to these rights? What meant by it? For what is each man accountable? What necessity results from this?

period of childhood and youth. A parent is under obligation to support his child, and is responsible for his actions. He has therefore a right to control the actions of his child. He is also under obligation to fit him to be a useful member of society, and this he could not do, if the child were not placed in his power. As the parent supports the child during infancy, he has a right to his services in youth, until the child has repaid him for his care and support during that helpless age.

Those rights which God has granted equally to every individual are violated when any one is prevented from using them *as he chooses*. When this is done, the person whom God made *free* becomes a *slave*, and the condition of the *man* falls to that of the *brute*. A *slave* is one who is permitted to enjoy *no rights*. He cannot seek his happiness in his own way. He can form no plans for acquiring property, for all his earnings are taken from him by another. He is deprived of his right to his wife and children; they are claimed as the property of his master, and may be torn from him, at any moment, sold and separated from him and from each other, forever. He is robbed of the right to cultivate his mind, or to educate his children. He is not allowed the right of defending him-

Exception to this rule? Why has a parent a right to control the actions of his child? Why has he a right to his services in youth? When are the rights which God has given to each one violated? What the consequence of this violation? Who is a slave? Mention some of the rights of which the slave is robbed.

self, his wife, or his children, when beaten or abused. And, more than all, he is not permitted to learn his duty to God, any further than his master sees fit, nor to worship Him in the way he chooses.

Of all these things, which are *truly his own*, the slave is *robbed*. "To take by force a man's whole estate, the fruit of years of toil, would, by universal consent, be denounced as a great wrong; but what is this, compared with *seizing the man himself*, and appropriating to our use the limbs, faculties, strength and labor, by which all property is won and held fast?"

Negro slavery began by stealing men from their homes in Africa, and carrying them to other countries and selling them. Then their children and children's children, forever, were considered to be *born* slaves. But those who stole them at first had no right to them, and no right to sell them; and, therefore, those who paid money for them could receive no right to consider *them*, and much less their *children*, as their property.

The evils arising from slavery are almost innumerable. It deprives the slave of the consciousness that he is a man, and sinks him almost to the level of the brute. It destroys in him all sense of his duties. He will lie, deceive and steal, and think there is no harm in it. He is idle, and his only motive for labor is to avoid

How further illustrated? How did negro slavery begin? What followed from this? How is the absurdity of this shown? Some of the evils of slavery?

the whip. He is not allowed to have books, nor to receive instruction from any one, but grows old without being permitted to improve his mind, and is indeed, as he is called, a "*boy*" as long as he lives. He has no permanent home nor family, and is often treated with the greatest cruelty. The evil is great to the master, as well as to the slave. It tends to cultivate in him pride, anger, cruelty, selfishness and impurity, and to unsettle all his ideas of justice and benevolence.

If slavery were *right*, it would be *foolish*, because it does not tend so much to the increase of wealth as freedom does. A slave has no *object* in laboring, and will not do half as much work as he would if he were paid for it. He has no interest in the fruits of his labor, and wastes a great deal of the property of his master.

"Human labor is more valuable than brute labor, only because actuated by reason; for human strength is inferior to brute strength.

"The reason of slaves is not brought into exercise, and therefore their labor is less valuable than that of brutes, inasmuch as their strength is inferior; and less valuable than that of free laborers, inasmuch as their reason is feeble and alienated."

Evils affecting the master? Why would slavery be foolish, even if it were right? Why not? For what reason alone is human labor more valuable than brute labor? Why is slave labor less valuable than that of brutes? Than that of free laborers?

Thus slavery is seen to be altogether wrong, to be attended with the greatest of evils, and to be unfavorable to the interests of the slaveholder.

It cannot be justified on any principles whatever. For it is plain, that, if *one* man may be held as property, then *every other* man may, by a change of circumstances, be justly held and treated as property. And *who*, if the question were put to himself, would allow that it was right for *him, individually*, to be seized and held as a *slave*!

A man cannot become property, because he has *rights*. One cannot be held as property, because every man is born with rights *equal* to every other man.

A man cannot be held as property, because it would take away his right to *himself*. His limbs, his strength, his will,—all his powers of body and mind,—would belong to another.

He is viewed with the greatest indignation, who steals a man, and makes him his slave; but if a human being cannot be *seized* as property, without the greatest injustice, then he cannot, without equal wrong, be *held* and *used* as such. If one man has a right to the person and labor of another, then the latter is bound to give himself up as a slave to the former, and would be guilty of dishonesty or robbery in refusing to do so. It is his duty to serve his master, and running away from him would be robbing him

How is it shown that slavery cannot be justified? What is said of *holding* a man as property in comparison with *seizing* one as a slave? What if one man has a right to the person of another?

of his property, as much as though he were to carry off his purse. But do not all feel that this is false?

But the greatest of all reasons against using a man as property is, that he cannot be property in the sight of God, because he is a rational, moral and immortal being, created in God's image, and in the highest sense His child. So to use him, would be an insult to his Maker. No matter how obscure his condition, no matter how ignorant he may be; he is a person, and not a thing, and was made for his own improvement and happiness. He is God's child, and cannot be thus degraded; a moral and rational being, and cannot be property.

The precepts of the Bible, "Thou shalt love thy neighbor as thyself," and "All things whatsoever ye would that men should do unto you, do ye even so to them," are directly opposed to slavery.

This country, in its Declaration of Independence, proclaims to the whole world, as a *self-evident* truth, "That all men are created *equal*; that they are endowed by their Creator with certain *inalienable rights*; that among these are *life, liberty, and the pursuit of happiness.*"

The highest reason against using a man as property? Does his obscurity or ignorance make any difference? What Bible precepts opposed to slavery? What does this country proclaim in its Declaration of Independence?

CHAPTER II.

PROPERTY.

PROPERTY is that which any one *possesses* or can call his *own*, whether it be food, clothing, tools, toys, books, strength to labor, lands, houses, furniture, or money.

The *right* of property is the right to use anything we own *as we choose*, if it do not interfere with the rights of others.

We may acquire the right of property, first, by *taking possession* of that which is claimed by no one else; such as hunting wild game, plucking wild fruit, taking fish, or anything of this kind. Or, second, we may acquire it by the *labor of our own hands*, as by raising fruits or vegetables, building houses, or earning money by laboring for others. Third, we may get property by *exchanging* the fruits or vegetables which we have raised by our labor, for other things needful to us, or for money. Fourth, others may *give* us property, or we may inherit *that which is left* by deceased relatives.

But let us come by it in whatever manner we may, the *rule* is always the same—that each man is *to have his own*, and to use it as he pleases, if he do not injure others.

Still, while he who has property has a per-

Subject of Chapter II.? What is property? What the right of property? First way mentioned in which we may acquire the right of property? Second? Third? Fourth? What is the rule in all cases?

fect right to use it as he pleases, he *ought* to use it in such a way as will benefit himself and his fellow-creatures. *Duty* requires us to regard property only, as a means of doing good; and he who employs it in any way which will injure himself or others, or who hoards it up, so that it is of no use to any one, is guilty of sin. He who has more property than is necessary for promoting the best interests of himself and of his own family, ought to feel that it is placed in his hands for the benefit of his fellow-men; and he should not only *give* some portions of it to the poor, but should *employ* it in a way that will improve the condition of others.

Money is a good thing, an excellent thing, but good only for its *uses*. These are innumerable. Besides supplying the owner with the food, clothing and warmth, which are necessary to support life, it enables him to buy books; to get knowledge; to visit different parts of the world; to examine into the wonderful works of God, which exist upon the earth and in the heavens; to view the beautiful works of art—statues, paintings and temples—which God has given men wisdom to form.

Property should be used in relieving the wants of the poor and destitute, who are not able to take care of themselves. Old garments, and remnants of food, which are not wanted by the

How ought property to be used? How does duty require us to regard property? What is said of employing it injuriously, or hoarding it? How should the rich feel in regard to their property, and what do? What is said of money? Some of its *uses*? What is said of old garments, etc.?

owner, should not be thrown away, but given to some one who is suffering for the want of them. Such are to be found in almost every neighborhood, and they should be sought out, and their efforts to support themselves aided. Street beggars often deceive, and though it may not be well to give them money, or anything which they can dispose of, it is always right to feed them on the spot, if they are hungry. It is often a great charity to the poor, to furnish them with something to do, and pay them a just compensation.

Great good may be done with property, by establishing hospitals for the sick; asylums for the deaf, the blind and the insane; schools for the poor and the wicked; and literary institutions and libraries, for the benefit of all.

Those who are wealthy have great influence over others, and they ought to set them a good example. Wealth is not necessary to make a person respectable. The son of a poor man is just as respectable as the son of a rich man, if he conducts himself equally well. There is nothing more unworthy than the superiority which people sometimes assume, simply because they *have money*.

It is the duty of every one to try to get sufficient property to support himself, that he may

What is said of street beggars? What is often a great kindness to the poor? What other beneficial uses of property are mentioned? What is the duty of the wealthy in respect to influence? What is said of wealth in relation to respectability? What the duty of every one in regard to acquiring property?

not be dependent upon others, nor a burden to them. A feeling of *dependence* diminishes one's personal liberty; and we have no right to burden others, when we can take care of ourselves.

But while we strive to get property for the supply of our own wants, we should not make *money-getting* the object of our life, and add thousands to thousands, and hoard our treasures, so that they are of no use to ourselves nor to anybody else.

If disputes arise about the rightful ownership of anything, the question need not be settled by quarrelling, nor by going to law; but, if the two parties cannot, by fair means, come to an agreement, they may leave the matter to be settled by good persons, who are capable of judging rightly. But fairness and honesty in the persons interested will generally settle all such difficulties, without appealing to others. This rule applies to boys and girls in relation to their little articles of property, as well as to their fathers and mothers in relation to greater things.

Effect of *dependence*? What is said of money-getting? How may questions in regard to the ownership of property be settled? To whom does this rule equally apply?

CHAPTER III.

THEFT, ROBBERY AND FRAUD.

" Aim to be
In all thy dealings upright. True it is,
An honest man's the noblest work of God."

THE right of property *is violated* when it is taken without the voluntary consent of the owner, or by false pretences; and is equally violated, whether much or little is taken.

The divine command is: "Thou shalt not *steal*,"—no matter if the thing taken be a top, a pencil, or a *pin*. It is as wrong to steal a book or a penknife, as to steal money; to cheat the post-office, as to cheat a friend. It violates the law as truly, to go on to a neighbor's grounds and take apples, cherries, watermelons, currants, or even a flower from his garden, as to take his cloak or umbrella from his house: to take a goose or turkey from his yard, as a horse from his pasture.

We have no more right to take the property of an enemy, than of a friend; of a stranger, than of a parent or employer. Neither have we any right to keep lost articles which may fall in our way. Our duty in such cases is, by every possible means, to endeavor to find the true owner.

Subject of Chapter III.? Motto? When is the right of property violated? What is the divine command? How is the divine command illustrated? Duty in regard to lost articles?

1. When property is taken *without the knowledge* of the owner, it is called *theft*. It makes no difference in the nature of the act, if we think the owner will not care about it, or that he would have no objection, or that he will never know of his loss, or that it will not injure him. If the owner have not, in any way, *consented* to our taking his property, it is theft. Children ought to feel, that taking anything from their parents, without their knowledge and consent, is really stealing, even if it is a thing which their parents would give them, if they asked for it.

Mr. Mann, in his address to children, which has been before quoted, says: "On the sublime and beautiful subject of morality, I have time only to touch upon one thing. That shall be *honesty*. If all men were honest, we should need no jails nor prisons; no bolts nor locks; no high enclosures to keep out garden thieves; no criminal laws or courts. It is a shame to all mankind that such things are necessary. It seems to me that I should pine and die of mortification, if I thought such things were made for me. I want all of you to feel that such things were not made for you. When you go by a high fence, built up to keep out orchard-robbers, say to yourselves, 'That fence was never made for me. I would not touch that

What is meant by theft? What circumstances make no difference in the act? What should be the feeling of children in regard to taking things from their parents? How does Mr. Mann illustrate the subject of honesty? How does he wish all children to feel when they see a high fence made to keep out orchard-robbers?

man's cherries, or plums, or peaches, or melons, without leave, though they hung so that the wind would blow them in my face as I passed along the road, although I should stumble over them in my path. I could climb the man's fence easily enough, but, thank God, I have a conscience which I never yet climbed over, and never will.' If you hear a neighbor locking up his house at night, say, 'That lock was not made for me. So far as I am concerned, he might leave his doors and windows wide open.' If you see the vaults and safes of a great bank, say, 'Those iron doors and massive keys were never made on my account. The men may leave their gold and silver on their counters, with unbolted doors, if they please. It is none of mine, and I would rather lay my hand on a red-hot poker than to touch it.' Do this, children, and you will feel honest, clear through you,—honest from head to foot; and be able to stand up straight, and look any man in the face, and fear no accuser, and never turn pale. You will not be like a poor, wretched, slinking thief, who cannot eat nor sleep in peace; who always thinks there is an officer at his back, and into whose ear every rustling leaf and whispering breeze cries, 'Stop thief!'"

2. When the property of another is *taken by violence*, it is called *robbery*, as when one man

When they hear a neighbor locking up his house? When they see vaults and safes? What will be the effect of children's doing this? When is the taking of another's property called robbery?

makes another give him the money in his pocket, by threatening his life. It is the same thing when one boy throws another down, and compels him to give up his marbles; or when a letter, or any other writing, is obtained, by shutting another into a room, or giving him bodily pain, until it is given up.

3. When property is taken by consent obtained on *false pretences*, it is called *fraud* or *cheating*. As when a merchant sells flour which he knows to be poor, at the regular price of good flour; when he imposes upon an ignorant girl, by asking much more for a dress than it is worth, by pretending it is fashionable, cheap, or scarce; it is the same, when a boy sells a sled, a pair of skates, or a knife, as "*first-rate*," when he knows they are worth little or nothing.

Lotteries, and all kinds of gambling, may be considered a *species* of fraud. Even the child's habit of *playing pin* had better be avoided, as leading to a passion for gambling.

The *buyer* is guilty of fraud, when he pretends the cloth, gloves, meat or candy, of the seller, is not so good as he can get elsewhere at the same price, and thus induces the seller to part with his goods for less than he knows to be a fair price, and then, perhaps, goes away and boasts what a fine bargain he has made.

The person who *loans* a house, a horse or a pair of skates, ought to make it known, if the

What illustrations? What is meant by fraud? Illustrate it. What is said about gambling? When is the *buyer* guilty of fraud? What is the duty of the *lender*?

house have smoky chimnies, if the horse is lame, or if the skates are broken. The person that *borrow*s ought to take the same care of the thing lent as he would if it were his own, and he should return it precisely at the *time* promised, and with no more injury than would naturally be expected. *Borrowed books* should be treated with the greatest care, and punctually returned to their owner.

If one person employs another to labor for him, he ought not to take advantage of his ignorance or want, and pay him less than the common price for the kind of work done. Persons who are hired to work in or about the house ought not to be confined the whole time, to work beyond their strength, or to do work which they did not *agree* to perform.

The *hired person*, on his part, ought to perform all the labor he agrees to, and perform it as well as he can; and he should be just as careful not to *waste* or injure the property of his employer as though it was his own.

When a person performs any kind of labor for us, he ought to *be paid immediately*, unless he has agreed to wait. Those who work for others depend on their labor for their support, and to make them wait weeks and months for their wages, when the person who employs them is able to pay at once, and is, perhaps, receiving interest on the money that is their

Of the *borrower*? Of the employer? Of the *hired person*? What is said about the payment of persons who labor for us? Why? To whom besides laborers about the house and farm does this apply?

due, is a great injustice. The same rule, in this respect, applies to tailors, hatters, dress-makers, milliners, and publishers of newspapers, as to laborers about the house or farm. The universal rule should be, *to pay promptly* for the hired services of others, of whatever kind.

CHAPTER IV.

JUSTICE TO CHARACTER.

If we allow ourselves to take this thing and that, which belongs to another, without leave, it goes to form a *habit* of stealing. If we deceive one person, and tell an untruth to another, we are forming a habit of lying. If we give a pair of shoes to a bare-footed boy, or a bonnet to a girl who has none, we are forming a habit of compassion. If we do everything in its time, we form a habit of punctuality, and if we keep everything in its place, a habit of order.

Our habits, all put together, form our *character*. If our habits are all good, our character is good; if they are bad, then that is bad. Every separate act makes a habit stronger and stronger, and more difficult to be overcome. If,

What should be the universal rule? Subject of Chapter IV.? How is the formation of habits illustrated? Of what is the *character* formed? How is the character rendered good or bad? By what is a habit made stronger and stronger?

then, we would have our character good, we must carefully attend to all our little individual acts, and see that they are right.

“ Our acts our angels are, or good or ill ;
Our fatal shadows that walk by us still.”

A man's or a boy's character is the most important possession he can call his own; it is indeed himself. We cannot separate the idea of a man from the idea of his character; and, if one would be good, and be respected and loved, he must begin young to act rightly in all respects.

Our character is, in a great measure, what we ourselves make it, yet it is very much affected by the influences that others exert upon us. A mother's kiss, in token of some little pencil sketch, is believed by Benjamin West to have given the turn to his character. That mother's kiss, he observes, made me a painter.

The duty of reciprocity, in regard' to the character of others, is, that we do not, in any way, lead them into bad habits, or induce them to do anything which will be injurious to their character.

1. We violate this duty, when we set a *bad example* to others. Parents do this, when they

What, then, must we do if we would have our character good? What couplet is quoted? What is said of the importance of character? What if we would be loved and respected? On whom does the character of a person chiefly depend? By what is it very much affected? Illustration? What is the duty of reciprocity in regard to the character of others? First way mentioned in which we violate this duty?

are irritable or impatient with their children, or when they speak ill of others in their presence; their children learn from them to be ill-tempered, and whatever the parent does that is wrong, the child will do also. When a scholar refuses to write a composition, or speaks disrespectfully of his teacher, or treats with ridicule a new scholar who is perhaps ignorant and awkward, he injures the character of many others, by leading them to do the same.

2. We injure the character of others, if we try to have them do what they think is wrong, or lead them, in any way, to think *wrong* is *right*; this is done when one child says to another, it is no matter if he does not go home as soon as his mother desired him to; no matter if he does deceive his teacher; and no matter if he uses impure or profane language.

3. Those who write or publish bad books, or sell, lend, or exhibit pictures that have a bad effect, are guilty of injuring the character of others. Circulating libraries which contain very little besides wild and foolish romances, do much harm to the young. The same may be said of a great deal of the "cheap literature" which is so profusely scattered over our country.

4. He who sells intoxicating drinks, or offers the glass to his companions, helps to form a habit which is ruinous to all the best interests of

When do parents do this? Scholars? Second way mentioned in which we violate this duty? How illustrated Third? What is said about circulating libraries? "Cheap literature"? Fourth?

man. The same is true in regard to those who lead others to gamble.

5. He who lends money to another for a wicked use, or who hires another to commit a crime, is guilty of corrupting that person's character.

6. We may injure the character of others by giving them false ideas; as when one is led to believe that honor requires him to fight a duel; that glory is to be gained only by warlike exploits; that bravery requires him needlessly to expose his life; or that patriotism obliges him to support his country, "right or wrong."

Children receive wrong ideas from having little swords, pistols and other warlike toys, given them, and from being permitted to equip themselves in the attractive garb of soldiers.

7. The last means of injuring the character of others which will be mentioned is, presenting to them *improper motives* of action. We do this, when we say to one, Do not tell that person what you think, because he *will not like you*; Try to learn all you can, so as to be a distinguished person in the world; Be industrious and economical, that you may become a rich man; and, Give your money for benevolent purposes, that the world may think well of you.

Fifth way mentioned in which we violate this duty? Sixth? What way mentioned in which children receive wrong ideas? Seventh? Instances in which this is done?

CHAPTER V.

SLANDER.

"Then gently scan your brother man,
Still gentler, sister woman."

SLANDER consists in maliciously uttering anything injurious to the reputation of another.

By *reputation* is meant the opinions that others form of us, and the esteem in which we are held. A good reputation is of more value to us than money; it is, indeed, our truest wealth; and he who injures us in the opinion of others does us a far greater wrong than if he robbed us of our property.

"Good name, in man or woman,
Is the immediate jewel of their souls;
Who steals my purse, steals trash; 't is something, nothing;
'T was mine, 't is his, and has been slave to thousands:
But he *who filches from me my good name*,
Robs me of that which not enriches him,
And *makes me poor indeed.*"

Every one is justly entitled to the esteem which others have for him, on account of anything worthy in his character. Even if one has a *better* reputation than he deserves, we have no right to lessen it, unless it is necessary in order to do justice to ourselves or to others.

Subject of Chapter V.? Motto? In what does slander consist? What is meant by reputation? What is said of a good reputation? Repeat the lines about good name. To what is every one entitled? What if one has a *better* reputation than he deserves?

Our rule of duty in regard to the reputation of others is, that we do not utter anything injurious to them, except for a good purpose. It requires us to have the same desire that every one should enjoy the esteem in which he is held by others, that we have to enjoy it ourselves.

The express command of Scripture is: "Speak evil of no man." "Either say nothing of the absent, or speak as a friend," is a good old maxim of the same import.

1. We violate this law, by telling what is *true* of others, when there is no good cause for it. If a scholar reports out of school the bad conduct and punishment of another in school, he disobeys this rule of duty. If he sees a scholar do anything which he thinks *ought* to be known, he may tell his teacher; but if he is glad of the chance to complain of his school-fellow, or does it to injure him, it is wrong.

2. We ought not to *judge* others, or unnecessarily assign *bad motives* to their actions. Jesus Christ says: "Judge not, that ye be not judged." A kind heart "thinketh no evil."

3. We ought not to ridicule or mimic persons, or make them the subject of laughter or contempt in any way, because this lessens them in the estimation of others. It is not a sufficient excuse to say, "it is only for fun," and we mean

Rule of duty in regard to the reputation of others? What does it require? Command of Scripture in regard to this subject? What old maxim? When do we violate the law of duty in regard to reputation? How illustrated by the scholar? What exception? What is said of judging others? Of ridicule and mimicry? What is not a good excuse for it?

no harm. It is not doing as we would have others do by us. We should not like to overhear others "making fun" of ourselves.

4. Because a person is guilty of *one* fault or bad action, we ought not to think he must be bad in every respect, and speak of him as though he was entirely worthless. If a man does not succeed well in teaching a school, we should not speak disrespectfully of him, merely on that account; he may be one of the best of men, though he is not fitted for that employment. And if a young man has for once stolen money from his employer, it is wrong to make him feel that his character is utterly ruined forever, and to destroy his future prosperity by our suspicions. There is truth in the old proverb: "Give a dog a bad name, and you may as well throw him overboard."

But it is sometimes our duty to speak of the faults of others.

If a young man in college knows who it was that stabbed a tutor, or set fire to one of the buildings, he ought to reveal it. And if a young girl knows which of her companions is driving one of their number from the school, by writing her name under ugly faces, scrawled upon the wall, she ought to make it known.

If a teacher knows that a scholar plays truant, and makes his parents believe he has been in school, or gets permissions of absence under

The fourth way of violating this law? How illustrated? What true old proverb? What instances in which it is our duty to speak of the faults of others?

false pretences, it is his duty to inform them. And if one boy knows that another has laid a plan to rob an orchard or a garden, he should give information of it.

A slanderer is one of the most despicable of characters, and in attempting to injure others, he injures himself most. Slander evinces an envious and malicious disposition. It allows excellence to no one; it depreciates the good deeds of others, and delights itself in exposing their faults.

All evil speaking, backbiting and detraction, are only different modes of slander, and much of the gossip, tattling and idle talk of people, is entitled to no better name. They lead to quarrels among neighbors, break up friendships, destroy the peace of families, cause hatred and revenge, and are opposed to truly good breeding.

He who relates a piece of gossip is about as bad as the one who originates the story. It is of very little use to require secrecy. Sarah relates it to Lucy, upon the promise that she will tell no one. Lucy speaks of it to Julia, with the same understanding. And so it goes. Each one adds a little, or varies the character of the story somewhat, until at last it has spread throughout the village, and has become an entirely different thing from what it was at the beginning.

Such a habit ought to be entirely avoided. It

What is said of the slanderer? Of slander itself? Of all evil speaking? What is the effect of these modes of slander? What is said about relating the gossip of others?

is as disreputable to those who tell the story, as it is injurious to the person about whom it is told. Sometimes this sort of thing is done from mere thoughtlessness, and from the love of revealing the news; and sometimes it proceeds from a mean envy, or malicious desire to injure others.

The duty of each one is, never to *begin* an idle report; never to *repeat* it, if it comes from others; and, if possible, never *allow it to be related* in his hearing. "No one loves to *tell* a tale of scandal, but to him who loves to *hear* it. Learn, then, to rebuke and silence the detracting tongue, by refusing to hear. Never make your *ear* the *grave* of another's good name."

In avoiding everything like slander, some persons fall into the opposite extreme, and *praise* indiscriminately and unduly those of whom they speak. This, of necessity, must often be insincere, and therefore wrong. Some also are always *complimenting* others, whether they really approve them or not; and it often happens, that they will do this in the *presence* of the person, and, as soon as he is out of hearing, will speak of him in a very different manner. The baseness of such conduct is sufficiently apparent.

From what causes is this done? Duty of each one in regard to slanderous reports? In avoiding everything like slander, into what do some persons fall? What is said of this? Habit of some others?

CHAPTER VI.

LIES.

"Lie not ; but let thy heart be true to God,
Thy mouth to it, thy actions to them both.
Cowards tell lies, and those that fear the rod ;
The stormy-working soul spits lies and froth.
Dare to be true. Nothing can need a lie.
A fault, which needs it most, grows two thereby.

A LIE is an *intention to deceive*. It makes no difference whether the person to whom it is told is really deceived or not ; if he who does it *intends* to deceive, he is guilty of lying.

It is not necessary to *say* what is untrue, in order to lie, nor even to speak at all. We can as truly *act* a lie as speak one, and can lie, — that is, intend to deceive — when we say what is literally true.

Children, and, indeed, older people, often lie in this way, and think they do no harm. A person will sometimes say, "I have been to dinner," intending to give the idea to those to whom he speaks that he has dined *to-day*, when in truth he has not. George runs away from John, and hides. John asks Charles if he has gone around into the back yard. Charles *nods his head*, and John runs into the yard to look for him, when, in truth, Charles knows he has run down another street. The man had indeed *been to dinner* on other days, and

Subject of Chapter VI. ? Motto ? What is a lie ? Does it make any difference whether the person spoken to is deceived ? What is *not* necessary to lying ? How is this illustrated ?

Charles *said* not a word, and yet they both *intended to deceive*, and were guilty of lying.

The scholar who plays truant is guilty of falsehood. He *intends* to deceive both his teacher and his parents in the very act of truancy. But this is not all. To avoid reproof, he gives false pretences, equivocates, and often, in the end, is guilty of the downright lie. And more than this, the habitual truant keeps his mind in a state ready to lie the whole time, and thus injures his sense of truth, and prepares himself for the commission of other crimes. If a written excuse is presented at a time different from that which the parent intended, it is an *acted* lie. Another way of lying is, when a scholar procures some person to work out a problem, or to write a composition for him, and then presents it as the product of his own labor. The *prompting* of a fellow-pupil during recitation comes under the same head.

Scholars perhaps *think* they speak the truth when they say, "I know the answer, but cannot say it." For no one can be said to truly have an idea, until he can express it.

People often make a distinction between *black* lies and *white* ones, and think they may tell as many of what they call *white* lies as they please. But they ought to know that there is *no such distinction*, and that *any* deviation from perfect truth is wrong. We have a right to be silent, and not communicate an idea in any

What is said of the truant? What instances of *acted* lies? What is said about *white* lies?

way; but if we do convey an idea, it is our duty to give a true one.

In lying and deceiving, there is something exceedingly *mean*, as well as wicked. If a person has done wrong, or even committed some crime, we honor him in proportion as he does not try to conceal anything in relation to it, but bravely confesses the whole truth, *just as it is*. It is much more *manly* to speak the truth than to lie. The story of Washington's cutting his father's trees, when he was a little boy, and honestly confessing, though he knew he should merit his displeasure, "*I did it, father, with my little hatchet,*" is admired by all. We might well expect that such a boy would be distinguished for the highest integrity through life.

We ought not say a thing is *true*, unless we *know* it to be so, even if we have strong reasons for believing it. We have no right to *exaggerate* what is true, and make it appear better or worse than it really is.

It is not well to tell false stories *merely to amuse*. It tends to form a habit, which would lead one to vary from the truth at other times. We should beware of the slightest variations from truth. One falsehood leads to another, and there is no end to the prevarications into which the first act of deception leads.

What remark about lying and deceiving? In what proportion do we honor one who has done wrong? What is said of speaking the truth? Anecdote of Washington? What is said of exaggerating? Of telling false stories *merely to amuse*?

If a person has not a right to know the truth, we are not obliged to say anything; but if we do speak, we are bound to speak the truth.

Parents often unconsciously teach their children to lie. When they have medicine to give them of an unpleasant taste, they sometimes tell them "it is good." When children cry because they are going to leave them, they are apt to say they will "be back in a minute," when they expect to be gone some hours. Children are more sharp-sighted than their parents think. An old gentleman was once carrying his little grandson home on the horse behind him. After remaining silent some time, the little boy said, "Grandpa has told a lie; he said he would take me with him the *last* time he was here, and he did not." "Oh no," said his grandfather, somewhat embarrassed, "I did not intend to tell a lie." "What does grandpa call it?" said the child.

We have no right to tell *complimentary lies*. If a person calls to see us, it is wrong to say, "I am happy to see you," and "Do call again soon," when we care nothing about him. We can treat him *kindly* without being false.

The Bible precepts upon this subject are: "Thou shalt not bear false witness against thy neighbor." "Keep thy tongue from evil, and thy lips that they speak no guile." "Lie not

What if one has no right to know the truth? Instances in which parents unconsciously teach their children to lie? Story of the old gentleman and his little grandson? What about *complimentary lies*? Bible precepts upon lying?

one to another." "Speak every man truth to his neighbor." "Lying lips are an abomination to the Lord."

CHAPTER VII.

PROMISES AND CONTRACTS.

LIES have reference to something either past or present. Promises relate to the *future*.

Our obligation in regard to promises is, that we do as we *supposed our promise was understood* at the time of making it.

The modes in which promises may be violated are very nearly the same as those referred to in the preceding chapter, in regard to lies. And we are as sacredly bound to keep our promises, as to tell the truth under other circumstances.

We ought to be very careful how we make promises. In the first place, we should never promise anything unless we *know it to be right* to fulfill it. Second, we should consider well, before making promises, whether it will be *in our power* to perform them. Third, we should make up our minds, before promising, that *whatever we promise we will perform*. A character formed by these rules is of more value than

Subject of Chapter VII. ? Distinction between lies and promises ? Obligation in regard to promises ? Modes of violating promises ? What rules are given for the making of promises ?

ermine, princely diadems, or all the gold of California. Children should not make a promise unless they know the wishes of their parents in regard to it. Those who are careful in promising are generally careful in performing.

We ought to perform our promises in the *same way* that we lead others to suppose we intend to do. A boy runs away from home. His father promises him that if he will return he will receive him with open arms. The boy returns ; his father "opens his arms" to receive him, and then treats him with severity. In this case, the father violates his promise as fully as though he had *said* he would treat him with kindness.

But promises are not always binding. They are not binding if the performance is unlawful. If a young man engages to join a party in robbing an orchard, he is not bound to do it, because it would be wrong. If one man knows that another has committed murder, and promises that he will not make it known, he is not bound to keep his promise.

We are not released from performing a promise merely because it is inconvenient or difficult to perform it, unless the person to whom it is made excuses us from it.

A *contract* is a *mutual* promise ; as where one man promises another a sum of money, on con-

What is said of a character formed by these rules? About performing promises? How illustrated? In what case are not promises binding? Illustrations? What is said about inconvenient performance? What is a contract?

dition he will do a certain piece of work for him. He is not obliged to pay the money, unless the work is done; neither is the other obliged to do the work, if he finds the man has not the means of paying him.

CLASS SECOND.

RELATIVE DUTIES.

CHAPTER I.

DUTIES OF PARENTS AND TEACHERS.

THE character of the young depends in a great measure upon the influence exerted upon them by their parents and teachers. It is, therefore, the duty of these to direct the young in such a way as will promote their highest good, and to restrain them from everything wrong. They have, therefore, a *right* to enforce obedience, a right to restrain, a right to punish in a reasonable way, a right to do anything which will enable them faithfully to discharge their duties to those whose character, in so great a degree, depends upon them.

Their own experience fits them for this direction of others. They themselves have been

Illustration? Second class of reciprocal duties? What was the first class? First chapter of second class? On what does the character of the young depend? What, then, is the duty of these? What *rights* does this duty give them? What fits them to direct the young?

boys and girls, and do, or ought to, remember all the *feelings* of the young, at the same time that they are able to see their dangers, and to know what is best for them.

It would be wrong to suffer those under their care to pursue courses which they know will be injurious to them. They can save them from a great deal of unhappiness, sorrow and regret, and it is their duty to do it.

Parents exert a great deal of influence upon their children, without speaking a word. They teach by their *example* in a most powerful way. They can scarcely do anything, which has not an effect upon their children. They ought to be careful to set a *good* example. They may teach their children well in *words*, but unless they themselves *do* as they teach, it will be of very little use. If their chief object is to get money, it will be of very little avail for them to tell their children that a good education is better than riches. If they use profane language, or speak ill of others, it will be in vain to forbid their children doing the same. Here is a mother whose little child, three or four years old, has learned to swear; but she says it will do no good for her to reprove him, because he hears his *father* do it.

There are many things right for parents and teachers to do, which would not be right for

How shown? What would be wrong in them? What is said of the *example* of parents? What illustrations are given? Is it right to suppose that parents and teachers must not do anything which those under their care are not permitted to do? Why not?

those under their care. There is a great difference in their age and condition, so that some things which are proper for the parent or teacher would not be proper for the child.

Those who have care of the young ought, as far as possible, to give the *reasons* of their requirements. Things should be shown to be right or wrong in their own nature, and not forbidden merely because it is the will of the parent.

Parents should be careful that they do not try to influence their children to right-doing by presenting improper motives of action. As, If you do so and so, everybody will laugh at you; If you do not obey me, I will punish you; If you don't do that, father will give you no sugar-plums when he comes home, — and the like.

It is the duty of parents to coöperate with teachers. They may do this by sending their children to school regularly every day, and punctually at the hour; by supplying them with the requisite books; by giving them a love for school, and by filling their minds with respect for, and confidence in their teacher. Parents should be acquainted with the teachers of their children, should visit the schools they attend, and ascertain what progress they make in their studies. They ought to continue to improve their own minds, by studying *with* their children, as much

What is said of giving *reasons* to the young? What is said about presenting improper motives of action? Examples? Duty of parents in regard to the teachers of their children? How may they do this? What else should parents do? What in relation to their own minds?

as possible, so that the latter shall not come to feel themselves superior to their parents.

Parents should endeavor to keep up the youthful feelings of their early days, that their children may never have occasion to charge them with having forgotten that they were ever young. It is not necessary that the soul should grow old with the body, and nothing is more beautiful than to see the freshness of youth joined to the experience of years, forming what has been termed a *green old age*. This would give parents a far more powerful influence over their children, and, at the same time, their own happiness would be greatly increased, by sympathizing in all the feelings of the young, and sharing in their various enjoyments.

Another duty of parents is, to teach their children to labor. They should do this because it contributes to their health; it keeps them from evil; it enables them to provide for themselves; and it also makes them happier.

In choosing an employment for life, and in regard to marriage, the parent ought to consult the tastes and wishes of the child.

Parents have no right to make their children commit crimes.

Teachers stand in the place of parents, and

What should parents do in relation to youthful feelings? What is said about a *green old age*? What advantages? Why should parents teach their children to labor? What is the duty of parents in regard to the marriage of their children, and to their choice of a profession? What have parents no right to do?

they have a right to do, in regard to things which come under their care, what parents may rightfully do. Their duties, too, are similar to those of parents. They should seek to cultivate in their pupils sentiments of honor, truth, justice, generosity and benevolence; and should be more anxious to make them conscientious and good, than to fit them to shine at a public examination.

CHAPTER II.

DUTIES OF CHILDREN AND PUPILS.

1. ONE of the first duties which children owe their parents is *obedience*. The proper spirit of obedience will lead them to comply at once with the directions of their parents, without waiting to have them repeated a second time; it *does not* allow them to stop and argue the point with them, or to set up their own will in opposition to that of their parents.

The Scripture commands are, — “Children, obey your parents in the Lord, for this is right;” and, “Children, obey your parents in all things, for this is well-pleasing unto the Lord.”

Children are not always able to see the rea-

What is said of the right of teachers? Of their duties? What are some things which they should seek to do? Subject of Chapter II.? One of the first duties of children? To what will the spirit of this lead them? The Scripture commands on this subject? Are children always able to *understand* the reasons of their parents' commands?

sons of their parents' requirements, but this does not excuse them for disobeying. They should obey, because their parents know better than they do what will be for their good.

Children are not obliged to obey their parents, if the latter order them to do what is wrong or sinful; as, if a parent should ask a child to drink intoxicating liquors, or do an injury to another.

Children should continue to obey their parents as long as they remain under their care, and until they go forth into the world to take care of themselves. Then, they are not bound to *obey*, but they ought still to have a careful regard to the *wishes* of their parents, and as far as possible to conform to them.

One of the ten commandments is: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." The words of the wise man are: "My son, keep the instruction of thy father, and forsake not the law of thy mother. They shall be an ornament of grace unto thy head, and chains about thy neck. Keep thy father's commandments, and forsake not the law of thy mother. A wise son heareth his father's instructions, but a scorner heareth not rebuke. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the

Does this excuse them from obeying? In what case are not children obliged to obey their parents? How long are children bound to obey their parents? What is still their duty, after this? What among the ten commandments respecting the duty of children? Repeat some of the precepts of Solomon upon this subject.

valley shall pluck it out, and the young eagles shall eat it." In the law of Moses it is written: "*Cursed* is he that setteth light by his father or his mother."

They who disobey their parents, therefore, violate the command of God. Disobedience to parents is one of the first steps towards all manner of crimes, and the child that begins with this may well fear what will be his end.

2. Another duty of children is *reverence* for their parents. They should look up to them as their superiors, and show deference to their opinions and wishes. When Sir Thomas More was Lord Chancellor of England, he would, in Westminster Hall, beg his father's blessing upon his knees. Mar Yohannan, as Bishop of Ooroomiah, had almost unlimited control; but, as a son, he was submissive to his father, and felt bound to treat him with the greatest reverence.

It is wrong for a child ever to speak lightly of a parent, or to apply to him a disrespectful appellation. A son of right feelings will never, in speaking of his *father*, call him the *old man*; nor can he ever do it without lowering himself in the estimation of those who hear him. Children ought to speak most respectfully to their parents. The habit of saying bare *yes*, and *no*, to them, and talking as though the child was on a perfect equality with the parent, is greatly

Passage in the law of Moses? What is said of disobedience to parents? Second duty of children? Anecdotes of Sir Thomas More and Mar Yohannan? What is said of speaking lightly of parents? What illustration? What is said of the manners of children to their parents?

wanting in reverence, and highly unbecoming. It is better that children should add the good old monosyllables, *sir*, and *ma'am*, and make more frequent use of the expressions, *please*, and *thank you*, *good morning*, and *good evening*.

3. A child ought to *love* his parents. He should love them *because they are his parents*, even if they do not possess those excellences which would lead him to love others. He ought to hide their faults, and to promote their happiness, in every way in his power, from love to them as *parents*, and with a love which shall make it easy and pleasant, and not a burden.

"Filial gratitude will show itself in compliances with the will of the parents, however contrary to the child's own taste or judgment, provided it be neither criminal, nor totally inconsistent with his happiness; in a constant endeavor to promote their enjoyments, prevent their wishes, and soften their anxieties, in small matters as well in great; in assisting them in their business; in contributing to their support, ease, or better accommodation, when their circumstances require it; in affording them our company in preference to more amusing engagements; in waiting upon their sickness or decrepitude; in bearing with the infirmities of their health or temper, with the peevishness and complaints, the unfashionable, negligent, austere manners, and offensive habits, which attend

Third duty of a child! What the highest ground of his love? Mention some of the ways in which filial gratitude will show itself.

upon advanced years; for where must old age find indulgence, if it does not meet with it in the piety and partiality of children?"

"O sharper than a serpent's tooth it is,
To have a thankless child!"

"It is," says a female writer of our own times, "a most painful spectacle, in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy-work, and their reading; beguiling themselves of the lapse of hours, days and weeks, and never dreaming of their responsibilities. These individuals will often tell you, with an air of affected compassion,—for who can believe it real?—that poor, dear mamma is working herself to death. Yet no sooner do you propose that they should assist her, than they declare that she is quite in her element; in short, that she would never be happy if she had only half as much to do."

Pupils owe the same respect and obedience to their teachers as to their parents, and they should feel under the same obligation to regard their wishes. The rules of school are formed for their good, and they should strictly conform to them. No individual of school should wish for indulgences which cannot be granted to all, and each one should be willing to make those sacrifices which are necessary for the good of the whole.

What lines about a "thankless child"? What is a most painful spectacle? What is said of the duties of pupils?

Pupils ought to do what they can to aid their teachers in carrying out their plans for the benefit of the school. They should, in particular, refrain from *whispering*, for this is one of the greatest evils in school. They should be *punctual* in being at school at the appointed hour, in having their exercises in composition ready at the time they are due, and in having every lesson prepared in season. The prompting of another, though it may be done with kind intentions, is an evil, and they should not allow themselves to do it.

CHAPTER III.

DUTIES TO SUPERIORS.

ALTHOUGH all men are equal in regard to their right to liberty, and to the pursuit of happiness in the way they choose, yet there are great inequalities in respect to *knowledge*, *goodness*, *age* and *station*. From these necessarily arise the distinctions of superiors, inferiors, and equals. In consequence of these distinctions, peculiar duties exist, which ought to be well understood and observed.

The duties arising from superiority in *age*

How ought they to aid their teachers? Give some particulars. Subject of Chapter III.? In what respect are there great inequalities among people? What arise from these? What exist in consequence? What the first that claims attention?

are among the first that should claim our attention. Superior age, in itself alone, independently of everything else, is entitled to our considerate regard.

The younger should not take the lead in conversation, but should give the older an opportunity to express their opinions first; and if they honestly differ from them, they should not be over confident, but express their views with modesty, and with a feeling of deference towards the older.

The younger should be mindful to give the older the most comfortable seats, the best places at table, in the room or about the fire, at church and public places, and on all occasions. They should allow them to pass first in and out of doors, gates, and so forth.

If it is necessary that one or the other should *yield* some point wherein their wishes are concerned, the younger should feel that it is most becoming for them to do it.

These rules should be carefully observed by the younger children of a family towards their older brothers and sisters, as well as by all towards the parents.

In society, the older gentlemen and ladies should be aided and attended to, rather than the younger; and if it is necessary that either an elderly lady or a young miss should go home

Duty of the younger in conversation? What is the duty of the younger in regard to seats, places and the like? In respect to yielding? How do these rules apply in families? In society?

unattended, a young gentleman will do himself honor by first seeing the elder one provided for.

Aged persons, old men and old women, ought to be treated with the greatest deference and respect, simply because they *are old*. No matter if it is a poor, lame old man, begging from door to door, or a deformed, little old woman, boys should do nothing to annoy them, girls should not laugh at them, but all should treat them respectfully, and do what they can to make them happy.

It is wrong to speak lightly of the aged, or to ridicule their ignorance or infirmities. No young person can do this, without losing the respect and confidence of those whose good opinion is valuable. To an upright man, nothing is more revolting than to see youth disregarding gray hairs.

Elihu, the Buzite, who is introduced in the controversy between Job and his three friends, affords a beautiful example of deference to age. After having "waited till Job and his friends had spoken, because they were elder than he," he modestly begins his address to them by saying, "I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom."

The following narrative, which is said to be strictly true, illustrates the proneness of the

What is said of the aged? What of speaking lightly of the aged? What of disregarding gray hairs? What beautiful example of deference to age?

young to make light of the peculiarities of the aged.

"In one of the most populous cities of New England, a few years since, a party of lads, all members of the same school, got up a grand sleigh-ride. The sleigh was a very large and splendid one, drawn by six gray horses.

"On the day following the ride, as the teacher entered the schoolroom, he found his pupils in high merriment, as they chatted about the fun and frolic of their excursion. In answer to some inquiries which he made about the matter, one of the lads volunteered to give an account of their trip, and its various incidents. As he drew near the end of his story, he exclaimed, O, sir! there was one little circumstance that I had almost forgotten. As we were coming home, we saw ahead of us a queer looking affair in the road. It proved to be a rusty old sleigh, fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road. Finding that the owner was not disposed to turn out, we determined upon a volley of snow-balls and a good hurrah. They produced the right effect, for the crazy machine turned out into the deep snow, and the skinny old pony started on a full trot. As we passed, some one gave the old jilt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snow-balls, pitched into the front of the wagon, and three times three cheers, we rushed by. With that, an *old fellow*, in the wagon, who was buried up under an old hat,

and who had dropped the reins, bawled out, Why do you frighten my horse? Why don't you turn out, then? says the driver. So we gave him three rousing cheers more; his horse was frightened again, and ran up against a loaded team, and, I believe, almost capsized the old creature—and so we left him.

“Well, boys, replied the instructor, take your seats, and I will take my turn and tell you a story, and all about a sleigh-ride, too. Yesterday afternoon, a very venerable old clergyman was on his way from Boston to Salem, to pass the residue of the winter at the house of his son. That he might be prepared for journeying in the spring, he took with him his wagon, and for the winter his sleigh, which he fastened behind the wagon. His sight and hearing were somewhat blunted by age, and he was proceeding very slowly and quietly, for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth—of his manhood—and of his riper years. Almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed, and even terrified, by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon. In his trepidation he dropped his reins, and as his aged and feeble hands were quite benumbed with the cold, he could not gather them up, and his horse began to run away. In the midst of the old man's trouble, there rushed by him, with loud shouts, a large party of boys, in a sleigh drawn by six horses. Turn out, turn out, old fellow!—Give us the

road, old boy!—What will you take for your pony, old daddy?—Go it, frozen-nose!—What's the price of oats?—were the various cries that met his ear. Pray do not frighten my horse! exclaimed the infirm driver. Turn out, then, turn out! was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snowballs, and three tremendous huzzahs from the boys who were in it.

"The terror of the old man and his horse was increased, and the latter ran away with him, to the imminent danger of his life. He contrived, however, to secure his reins, and to stop his horse just in season to prevent his being dashed against a loaded team. A short distance brought him to his journey's end, the house of his son. His old horse was comfortably housed and fed, and he himself abundantly provided for. That son, boys, is your instructor; and that *old fellow*, and *old boy*, (who did not turn out for you, but who would gladly have given you the whole road, had he heard your approach,) that *old daddy*, and *old frozen-nose*, was your master's father!

"Some of the boys buried their heads behind their desks; some cried; and many hastened to the teacher with apologies and regrets without end. All were freely pardoned, but were cautioned that they should be more civil, for the future, to inoffensive travellers, and more respectful to the aged and infirm."

Tell the story of the grand sleigh-ride.

Persons are entitled to superior respect, merely from the *station* they occupy. It has already been said, that a parent should be treated with peculiar regard, simply because *he is a parent*. The same may be said of persons occupying important stations. The man who holds the office of President of the United States is entitled to honor in virtue of that office, aside from the respect which his own character may, or may not, command.

Clergymen, if they do nothing inconsistent with their profession, are entitled to particular regard on account of their office. Parents should treat them, and speak of them, with respect, if they would have them do their children good, and all should feel that their knowledge of truth and duty is likely to be superior to that of others.

Teachers *must be respected* by parents and children, or they will be of little or no use to their pupils. They must not be looked upon as persons *hired to serve* others, but their employment must be regarded as one of the most important and most honorable professions. Parents should require their children to obey their teachers, and to show them the same respect as they themselves demand. If they cannot do this, they had better remove them from the care of the teacher. Parents should consult with the

What is said of station? How illustrated? Of clergymen? Of teachers? What should parents require of their children in relation to teachers?

teachers of their children, and join with them in enforcing what is right.

We have our superiors in *knowledge*, to whose opinions we should yield due deference, and towards whom we should conduct with modesty.

To superior *goodness* all should bow with the deepest veneration. To be good is better than to be *great*. All reverence the goodness of Washington more than the mighty power of Napoleon. True goodness is often found in the most humble situations. It is quite as likely to exist among the poor as among the rich. But wherever found, it should draw forth the purest homage of our hearts.

Superiority in *wealth* is worthy of respect only so far as it is an evidence of industry, proper economy, and good judgment, in the acquisition of it.

Respect is due to a distinguished *name* only in proportion as those who bear it render themselves worthy of those from whom they have received it.

It is a mistake to suppose that we abase ourselves by showing due deference to our superiors. Nothing is more noble, or more truly graceful, than the nice observance of all those little rules which should regulate our intercourse with them. It is one of the best recommendations to a young gentleman or a young lady,

Superiority in knowledge! Superiority in goodness! Where is true goodness often found? Superiority in wealth! Distinguished *name*? What is said of showing due deference to superiors? Best recommendation to a young gentleman or lady!

that they are respectful and deferential to the aged, and all persons older than themselves, to parents, to teachers, and, in short, to all who, for whatever reason, may be justly considered their superiors.

CHAPTER IV.

DUTIES TO INFERIORS.

INFERIORS' should be treated with kindness, generosity, fairness and indulgence, and never with the least shade of contempt, or in an overbearing or oppressive manner. Their rights, their interests, and their happiness, should be most sacredly regarded.

While it is the duty of the younger to yield precedence to the elder, the elder should never proudly demand it, or tenaciously retain it. The great thing in all these matters is, that each one should truly *know his place*, and then act becomingly in it.

The younger are justly entitled to form their own opinions, and, in many respects, they may be wiser than those older than themselves. Their views should be treated with great consideration and regard. Their tastes and fondness for amusements should be indulged, and

Subject of Chapter IV.? How should inferiors be treated? What is said of their rights, etc.? Duty of the elder to the younger? General truths in regard to the younger?

they should not be limited by the same staid rules which govern older persons.

Those who hold offices which place others under their direction in any way, should be forbearing, gentle and condescending, inclined to encourage what is right, and ready to forgive the erring. Teachers should not use their power tyrannically. They should make all proper allowance for the inexperience and thoughtlessness of youth, which often lead the young into error, without any bad intention on their part. They should endeavor to influence those under their care, by showing them that their requirements are right and proper, rather than by express command.

Persons of superior knowledge should pity the ignorant, and kindly endeavor to instruct and enlighten them. They should remember that ignorance may be their misfortune, and not their fault. A scholar who has had very little opportunity to attend school should not be ridiculed by those who are more advanced, but should be encouraged in his praiseworthy efforts to improve.

Persons who are obliged to labor should not, on that account, be looked upon or treated with any disrespect. There is nothing disgraceful in labor—in useful employment; and those who faithfully and industriously apply themselves to

Duties of those who have others under their direction! Of teachers! How should the ignorant be regarded and treated by their superiors in knowledge! Duties to laboring persons! What is said about labor and useful occupations! How illustrated!

valuable occupations, of whatever kind, should be looked upon as public benefactors, as persons to whom all are under obligations. The lawyer, the doctor, and the minister, are under obligations to the merchant, for bringing within their reach the food, and clothing, and furniture, which they need. The merchant is indebted to the shoemaker, the miller, the weaver and the blacksmith, for supplying his wants. The gentleman is dependent upon his barber, his coachman and his shoe-black, and the lady upon her dress-maker, cook and chamber-maid, for a great part of their happiness.

Hired servants should be treated with great kindness. No more work should be required of them than they are able to do. They should be cared for in sickness, and never should they be treated in a manner which will cause them to feel that they are despised, or which will in any way make them unhappy.

The rich and the poor should feel that they are mutually helpers of each other. The rich need the labor of the poor, as much as the poor need the money of the rich. The poor should not envy the rich, and suppose them, of course, to be haughty, proud, overbearing, and disposed to injure them; neither should the rich look down upon the poor as *mere servants*, and as if destitute of all honesty, goodness, and the feelings of humanity.

Duties to hired servants! Mutual feelings of the rich and the poor! How is this illustrated!

CHAPTER V.

DUTIES TO EQUALS.

IN all the intercourse between equals, the most perfect mutual regard should be observed. If condescensions or concessions are to be made, by one or the other, each should be equally willing to make them.

Among equals, rights are the same, and therefore the best places, and precedency in general, must be shared according to circumstances, and equalized as much as possible. For instance, it would be selfish and dishonorable to persist in keeping the best seat through a whole course of lectures, simply because we were first to secure it.

In the intercourse of equals, order, propriety, and the laws of good breeding, must be particularly observed. One should be careful not to use the property of another, whether of large amount, or in the form of sleds, pencils, needle-books, scissors, or any such little things, without either direct or implied permission.

Intimate friends should observe the most perfect respect in their treatment of each other, or their intimacy will soon be at an end. Brothers and sisters, too, should ever treat each other with the most perfect politeness.

Subject of Chapter V.? What is said of the intercourse between equals? What if concessions are to be made? What is the rule of precedency in regard to equals? What example? What else must be observed among equals? Examples? What is said of intimate friends?

As the general duties of equals come within the limits of the chapter upon courtesy, they will not be further pursued in this.

DIVISION II.

BENEVOLENCE.

"A new commandment give I unto you, that ye love one another."

RECIPROCITY obliges us to abstain from doing wrong to others. But this is not the whole of our duty to them. We are also under obligation to *do them good*, and to promote their happiness, even when they have no claim upon us on the ground of justice. This is the law of *benevolence*.

Benevolence is that spirit of love or good will which leads us to desire the well-being of every living thing, and to do what we can to promote the happiness of all mankind. It is the most beautiful and the most God-like feeling of our nature. It is not limited to our friends, or to our country; but it extends to people of every land, and of every color; to our enemies, to the degraded and the wicked, as truly as to our friends and to the good. Brutes, as well as human beings, are included in its wide embrace; and one deeply filled with the spirit of it would turn aside, rather than trample down the humblest flower beneath his feet.

Second division of duties to others? Motto? What further duty have we to others than to abstain from doing them wrong? What is meant by benevolence? What is said of it?

"Benevolence manifests itself in being pleased with the share of good every creature enjoys; in a disposition to increase it; in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext." It leads to the question, "How can I make him or her happier?" The poorest man may lessen his neighbor's load. He who has no gold may give what gold cannot purchase. What costs us little or nothing, may be much to him on whom it is bestowed.

" 'T is a little thing
To give a cup of water ; yet its draught,
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense, yet on the heart
Of him who thought to die unmourned 't will fall
Like choicest music."

We are often in circumstances in which we are dependent upon the benevolence of others. "We are all exposed to sickness, in which case we become perfectly helpless, and when, were it not for the kindness of others, we must perish. We grow old, and by age lose the power of supporting ourselves. Were benevolence to be withdrawn, many of the old would die of want. The various injuries arising from accident, as

How does benevolence manifest itself? To what question does it lead? What may be done by the poorest man? Repeat the quotation. To what circumstances that render us dependent upon others are we all exposed?

well as from disease, teach us the same lesson. And, besides, a world in which every individual is subject to death must abound with widows and orphans, who, deprived by the hand of God of their only means of support, must frequently either look for sustenance and protection to those on whom they have no claim by the law of reciprocity, or they must die." We suppose it to be the design of God, that we should, under such circumstances, help each other.

Much of the happiness of others depends upon the cultivation of their minds. We ought, therefore, to do what we can to *instruct* the poor and ignorant, as well as to administer to their bodily wants.

Benevolence requires us to do good to others, whether they are good or bad, and whether they treat us well or ill. No matter if they are ungrateful, wicked, or disposed to injure us, our duty of trying to benefit them is still the same.

The exercise of benevolence improves our own character. It serves to cultivate a spirit of meekness, forgiveness, patience and charity, and leads us to sympathize with the suffering, and to exercise feelings of pity, compassion and mercy, towards the erring and the wicked.

What is supposed to be the design of God under such circumstances? What should we do besides relieving the bodily wants of the poor? Does the duty of trying to benefit others depend on their being good and grateful? What effect does the exercise of benevolence have upon our own character?

This duty is abundantly taught by Jesus Christ. "If," says he, "ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to those that do good to you, what thank have ye? for sinners also do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be children of the Highest, for he is kind unto the unthankful and to the evil. Be ye, therefore, merciful, as your Father in heaven is merciful." Also, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise upon the evil and upon the good, and sendeth rain upon the just and upon the unjust."

To be merciful, is to promote the happiness of those who have no claim upon us, and from whom we can hope for no reward. Mercy

" Becomes

The throned monarch better than his crown.

It is an attribute of God himself;

And earthly power doth then show likest God's

When mercy seasons justice."

What are the teachings of Christ in regard to this duty? What is it to be merciful? Repeat the passage of poetry.

Christ's example is one of perfect forbearance, meekness, forgiveness and untiring benevolence. He went about doing good, and gave even his life for the benefit of others.

We have no claim upon the kind favor of God, but He is showering blessings upon us every hour. We have no claim upon His mercy and forgiveness, and yet "He is merciful and gracious, slow to anger and plenteous in mercy." "He forgiveth all our iniquities, and crowneth us with loving kindness and tender mercies."

Shall we not, then, be filled with kindness towards our fellow-men, and forgive them their trespasses even as we pray God to forgive ours?

CHAPTER I.

BENEVOLENCE TO THE UNHAPPY.

—"That best portion of a good man's life,
His *little, nameless, unremembered acts*
Of kindness and of love."

PEOPLE become unhappy from various causes. First. *Poverty* is a very common cause of unhappiness, and one which benevolence will lead us to remove.

If the poor are able to labor, we ought to give them something to do, and pay them a suitable

What is said of Christ's example? What, in God's treatment of us, should fill us with kindness towards our fellow-men? Subject of Chapter I.? Motto? First cause of unhappiness mentioned? If the poor are able to labor, how may we best benefit them?

reward. This is better than to give them money and let them remain in idleness. If they are industrious, and do all in their power to help themselves, but still, from feeble health, or from having a large family to provide for, are not able to supply all their necessities, then we ought to give them food, clothing or fuel, as they may need.

The rich may make articles of clothing which they have done wearing useful to the poor. Some persons *throw away*, or leave to be eaten by moths, enough to clothe handsomely a person who knows how to make the best of things. Many boys and girls have more old boots and shoes, mittens, tippets, caps and hoods, than they know what to do with, that would be a great comfort to some poor children. They ought to seek out such, and offer what they have to spare to those who are destitute.

But it is our duty to *deny* ourselves some pleasures, for the sake of being able to relieve the suffering poor. Some boys and girls are so fortunate as to have frequent presents of money given them, to expend as they choose. Not far from the residence of one of these, there may be a sick child, whose parents are poor, and unable to get for the little sufferer an orange, or any little delicacy which he might relish. He has no picture books, nor anything to amuse him.

What if they are not able to supply all their own necessities by their labor? What suggestions in regard to old clothing? What is said of denying ourselves for the good of others? How illustrated?

How much happier that boy would feel, if he were to use a part of his money in getting something to comfort and divert this poor little child, rather than spend it all in candy, sugar-plums, and toys !

“Not far from a public school for poor children is a toy shop. A little boy, handsomely dressed, goes in there, and buys his pockets full of marbles. He watches till school is dismissed, then flings his marbles into the street, and runs. His bright face peeps round a corner, to see the poor children pick them up; but they never know who is their benefactor. The woman who tends the toy shop says he often repeats this pretty little experiment, and seems to take great delight in it.”

If we have anything to give the poor, it is always better to go to their abodes, and bestow it ourselves, rather than to send it by another. They are happy to see one who remembers them with kindness, they feel more grateful, and it gives us an opportunity to encourage and help them on in their efforts to help themselves. At the same time, our own hearts are made better by it.

We should be careful not to make a *show* of our charities. If we are actuated by a simple desire to make all happy, we shall not care to blazon our good deeds before the world.

What anecdote is given ? What is the best way to bestow what we have to give ? Why ? What is said of making a show of our charities ?

2. *Sickness* is another cause of unhappiness. This is not limited to the poor, or to any class of persons. We are *all* liable to it, and all, sooner or later, are in that state of weakness and helplessness which renders us dependent, for the little comfort we can enjoy, upon the kindness and love of others. We may *hire* persons to do the mere *work* of taking care of us, but that kindness which blends with every little act, and renders it soothing to the suffering mind and body, cannot be bought, for it is beyond price.

It is the duty of all, from the earliest childhood, to learn how to treat the sick, and most kindly and considerately to administer to their comfort whenever they have an opportunity.

We must move gently around their room, softly close the doors, screen them from too bright a light, smooth their pillow, bathe the burning head, rub the aching limbs, and, in a thousand nameless ways, anticipate all their wants, and invent alleviations for their sufferings.

We must not judge of the feelings of the sick by our own in health. Many of their notions may *seem* unreasonable to us, but they are not so to them. The mind suffers with the body, and its wants must be equally attended to.

Another cause of unhappiness? What is said of this? What is said of hired nursing? Duty of all in regard to the treatment of the sick? Some directions? What is said about the feelings and notions of the sick? What illustration?

Whatever irritates the mind of a sick person should be avoided.

Many persons who are not so sick as to be confined to the bed or house, are yet so weak, and their bodies are so much under the influence of their feelings, that an unkind word, or the rude treatment of a moment, will prostrate them for the whole day. In such cases, we ought to consider what will be likely to have an unhappy influence upon them, and carefully shun it. We "that are strong ought to bear the infirmities of the weak."

3. *Decrepitude* from age or accident, or any personal defect, should receive our sympathy, and be treated in a way which will not wound the feelings of the unfortunate person who suffers from it. If we see a man who has been deprived of a leg or arm, we should not, by our manner towards him, remind him of his misfortune. If a person has lost an eye, or has any blemish upon the face, we should not give him pain by staring at him. And even when the loss of the hair, or of the teeth, has been supplied by art, benevolence, as well as decency, requires us to avoid a scrutinizing examination to discover the change.

Deformed persons ought to be treated in such a manner as will make them forget that they differ from others, and happy in their intercourse with them. Kind feeling will not permit us to pain them by our gaze, even though

Our duty in such cases? What is said of decrepitude?
What illustrations? What is said of deformed persons?
How is this illustrated?

their formation may be such as to cause our surprise, and awaken our curiosity. If a boy in school has a club foot, no notice should be taken of it. If he is intelligent, we should treat him in such a way as will lead him to feel that the *mind* is the *man*, and is not affected by the body's accidents.

"Nature oftentimes recompenseth deformed bodies with excellent wits. Witness Æsop, than whose fables children cannot read an easier, nor even a wiser book; for all latter moralists do but write comments upon them. Many jeering wits, who have thought to ride at their ease on the bowed backs of some cripples, have by their unhappy answers been unhorsed, and thrown flat on their own backs. A jeering gentleman commended a beggar, who was deformed and little better than blind, for having an excellent eye: True, said the beggar, for I can discern an honest man from such a knave as you are."

4. *Ignorance*, or the want of an opportunity to acquire knowledge, is often a source of great unhappiness. We ought to do all in our power to aid forward those who wish to learn, and who make great efforts to go to good schools, when their means of supporting themselves are small. If a girl earns enough, by doing the work of a kitchen, to enable her to go a quarter to an academy, she ought to be commended, and

How does nature often recompense deformed bodies? Example? What is said of many jeering wits? Instance of this? What is said of ignorance? What is our duty to those suffering from this source? What examples?

to receive special help from her teachers and associates, and not be made unhappy by being reminded that she has been a servant in the family of some young miss perhaps of the school. If a young man, without the means of getting an education, is anxious to cultivate his mind, and gives promise of usefulness as an educated man, that regard to his happiness which we ought to have towards all our fellow-creatures will lead us to aid and encourage him in his struggles to progress in his studies. If a servant in the family does not know how to read, to write, or to perform the common operations of arithmetic, it would be a deed of benevolence to instruct him. Even the children of a family might do this. We may add very much to the happiness of servants by giving them books to read, and showing an interest in their having good, and even tasteful clothing.

5. The *sorrowful*, the *melancholy*, and the *insane*, are a class of unhappy beings who may be very much soothed and comforted by kindness. We should feel for such the deepest sympathy, and by many little kind attentions give evidence to them of our tender regard. We can try to divert them from themselves. We may invite them to walk with us; present to them new objects; read to them some interesting story; send them flowers; not suffer them to

How may we add to the happiness of servants? What other class of the unhappy is mentioned? What should we do for such?

be much alone; and in every way that kind feeling can invent endeavor to win them back to happiness.

CHAPTER II.

BENEVOLENCE TO THE WICKED.

"The epitome of all that Jesus taught is, if you would be mighty, be kind."

It is wrong to suppose that a person is destitute of all good feeling, and has no regard to what is right, because he has been guilty of some crime. He may have been under the influence of sudden anger; the temptation may have been a very powerful one; and, in an evil time, his better feelings, his sense of justice, may have been entirely overcome, and in the moral *insanity* of the moment the crime was committed. It may have been followed by an agony of sorrow, and by the firmest resolution to do evil no more. Perhaps his self-control is weak, he falls in with bad companions, his desires overcome his reason and judgment, and again and again he does wickedly.

Perhaps the love of intoxicating drinks is the besetting sin. It may be profanity or lying, gambling, stealing, or other dishonest means of getting money. In such cases, we ought not to

Subject of Chapter II.? Motto? What wrong supposition is noticed? What palliations are spoken of? How should we treat such offenders?

refuse all intercourse with the offenders; and treat them as though they had no good qualities, and were to be cast out from society. We should approach them with kindness, and be willing to learn all the palliations of their wrong-doing, as they exist in their own minds. We should show that we are ready to restore them to our confidence, if they will reform. We must try to draw forth and strengthen the better parts of their nature. We ought to point out to them the way in which they may gain a good character, and be respected by the world, and in every way in our power aid them in doing well for the time to come.

If a person who is guilty of great misconduct is cast off and neglected, and made to feel that he never again can be respected, he has no encouragement to try to reform, and is led to think he may as well keep on in his evil courses. And thus the young boy or girl, who, for only *one* wrong act, perhaps, is slighted and scorned, goes on from bad to worse, until he becomes perfectly devoted to crime, as the business of his life, when a kind feeling of others towards him in the first instance, and a desire to do him good, would have saved him from a life of infamy and shame.

Sometimes there is found in school a bad boy, who takes great pleasure in troubling others. And generally the whole school treat such a

What if such are cast off and neglected? What is the result? What is said of the bad boy in school?

one as though they expected nothing but evil conduct from him, and therefore he is sure to fulfil their expectations. Here is a little story, which shows the effect of a different mode of treatment. "Two children, about seven years old, named Judah and Ann, attended the same school. Judah was a boy of mischievous disposition, and seemed to delight in tormenting Ann. He would prick her with pins, push her down, knock her books out of her hands, and in every way try to vex her. One day Ann came home crying bitterly, because Judah had thrown her down, and told her he would kill her.

"Before going to school again, she selected from her books one filled with stories and pictures, and carried it with her. As soon as school began, she went to the teacher and asked to speak with Judah. She went to him, reached out the book, and said, Would you not like to have this book? He hung his head and looked ashamed, but took the book, turned over the leaves, and looked at the pictures. Is it for me to keep forever? he asked. Yes, said Ann, kindly, I want to give it to you. He said no more, but kept the book, and Ann went to her seat. He has never troubled her since, and never will."

A desire to do good to those who are guilty of bad conduct, or even of the greatest crimes, is not inconsistent with our abhorrence of vice,

Story of Judah and Ann! Is the desire to do good to the guilty inconsistent with our abhorrence of vice?

or our wish that persons dangerous or injurious to others should be so confined that they can do no harm. The more we detest their wickedness, the greater may be our efforts to reform them, and to restore them to that happiness which, by their evil doing, they have lost.

The object of all punishment should be to reform the offender. If he is imprisoned for his crimes, he may be kept perfectly secure from escape, and not be treated like a brute animal. He need not be denied the use of books and the means of improvement, nor forbidden to see a friendly face, and to hear a kindly voice. It is not well that he should be shut out from all the humanizing influences of trees, and flowers, and the green earth, of moon and stars, and even of sunlight and the blue sky. Such a course of treatment tends to call forth the angry passions, to excite revenge, to brutalize the man, and to prepare him to come forth from his cell a thousand times more a villain than he was when he entered.

We should the rather act upon the truth of the old proverb: "Beneath every jacket lives a *man*;" we should remember that *very wicked* though one may be, he still has some of the sensibilities and the affections of a man; that there may be some tender place in his heart, still unseared by crime, which will cause him

What should be the object of all punishment? What is said of the treatment of prisoners? What is the effect of such a course of treatment? How should we the rather do?

to be subdued by kindness, and melted by the tones of a friendly voice.

Let the prisoner feel that he is followed to his cell by the compassion of his fellow-men; let him be treated there as though he had some good feelings left; let him enjoy some advantages for improving his mind and heart; and let him feel that, on his release from prison, he will be met with kindness, and that the world will gladly assist him in gaining respectability; and then we may hope that he will repent and "sin no more."

CHAPTER III.

BENEVOLENCE TO THE INJURIOUS.

"Be to their faults a little blind,
Be to their virtues very kind."

1. WHEN a person injures us intentionally, he is guilty of wickedness, and it is right that we should view the *wicked act* with abhorrence and detestation.

But, at the same time, we ought to *pity* the person, who not only does us wrong, but also brings upon himself great unhappiness. We ought to forgive him his trespasses, as we would desire our heavenly Father to forgive us ours.

What course of treatment would lead us to hope that on coming out he would sin no more? Subject of Chapter III.? Motto? How should we view the *act* when a person is guilty of wickedness? How regard and treat the *person*?

And more than this, it is our duty to try to do him good, and to make him better, by showing him all the kindness in our power, and the utmost readiness to oblige him. We should not render "evil for evil, or railing for railing," but "overcome evil with good," and still do, not as *done* to us, but as we *would* that others should do to us.

It is noble and exalted to reward evil with good; it shows great meanness and littleness of spirit to revenge.

The best way to put a stop to injuries is not to injure in return. No one will long continue to abuse us, if we bear it meekly, and repay him only with goodness. This treatment will tend to make him better, and less liable to do wrong in future. We ourselves shall be better too.

But if we retaliate, — that is, do wrong to others because they do wrong to us, — there will be no cessation to our quarrels; and, in the end, we shall be as bad as he who began the injury, and shall have cause to be ashamed of acting meanly, when we might have done nobly in forgiving the wrong. If all children would act upon the maxim of the sweet-tempered little girl, "Never to hunch when others crowd," — that is, never return anger for anger, or evil for evil, but give "a kiss for a blow," — they would

And what more than this is our duty? What is said of rewarding evil with good, and what of revenge? The best way to put a stop to injuries? Effect of this? What if we retaliate? How might children be saved from a great many quarrels and difficulties?

be saved from a great many of their quarrels and difficulties.

The following anecdote shows the best way to punish those who injure us: "As a worthy old woman, in the city of New York, was one day walking along the street quietly smoking her pipe, a jovial sailor, rendered a little mischievous by liquor, came sawing down, and, when opposite the old woman, saucily pushed her aside, and, with a pass of his hand, knocked the pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment, when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner; and, giving him a dignified look of mingled sorrow, kindness and pity, said — 'God forgive you, my son, as I do.' It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned and repentant. The tear started in his eye; he must make reparation. He heartily confessed his error, and thrusting both hands into his full pockets of change, forced the contents upon her, exclaiming, 'God bless you, kind mother! I'll never do so again.'"

2. Sometimes, when a man is injured by another, or *supposes* himself to be injured, he challenges him to *fight*, that they may settle the difficulty, and maintain their *honor*, by killing each other. This is called *duelling*. It is a

What anecdote shows the best way to punish those who injure us? What is duelling?

barbarous custom, which was established a great many years ago, among savage people, who knew no better way of settling their difficulties. But if a man is challenged to fight a duel, it is far more noble and honorable to decline it, than to kill his adversary, or to throw away his own life, on account of some little offence which he has given or received. He is the mean man and the true coward who *fears to refuse* to fight a duel. And more than this, it is as wrong, and as much *murder*, to kill a man in a duel, as in any other way.

Boys are apt to have their duels as well as men. They do not use swords and pistols, but they often try to settle their difficulties by fighting and stoning each other! But no boy of a truly noble mind would ever lower himself by adopting such a foolish and brutal course.

3. The same rules are to be observed, when one nation injures another nation, as when one individual injures another individual.

As, by the law of God, no *one person* has a right to return evil for evil, but each is bound to do what he can to promote the happiness of all others, of whatever country; neither have a large number of persons taken together, and forming a *nation*, any right to injure another nation; and if injured, they ought to forgive

What is said of the custom of duelling? What is the more truly honorable way, if a man is challenged? Who is the *true* coward? What is the real character of killing by duel? What is said of boys' duels? What if one nation injures another nation? How is this shown?

the people who injure them, and strive to make them better and happier.

Therefore, it seems that all *wars* are contrary to the will of God, and that one nation has no right to declare war against another. God commands us to *love every man*, and no arguments in favor of war can justify us in breaking His command.

The Bible commands are: "Have peace one with another." "Be at peace among yourselves." "See that none render evil for evil unto any man." "God hath called us to peace." "Live in peace." "Put off anger, wrath, malice." "Avenge not yourselves." "If thine enemy hunger, feed him; if he thirst, give him drink."

Jesus Christ says: "Ye have heard that it *hath* been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

The meaning of these passages is, that we should not give way to angry passions, but that we should have the spirit of forbearance, forgiveness, benevolence, and love, towards those who injure us; and all these dispositions are entirely opposed to the spirit of war.

What follows, then, in regard to wars? What are some of the Bible commands? What does Jesus Christ say upon this subject? The meaning of these passages?

"Peace on earth, and good will to men," was announced by the angels at the birth of Christ. He himself is called the "Prince of Peace." His religion is a religion of peace, and a blessing has been pronounced by him upon *peace-makers*. The apostles of Christ, in the New Testament, teach gentleness, peace, mildness, and forgiveness.

It is prophesied in the Old Testament, that wars shall cease. "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders." From this we may suppose, that it is the will of God that wars shall be abolished.

If the New Testament precepts, "Love your enemies," "Render not evil for evil," and the like, were inscribed as mottos upon swords, guns, and other deadly weapons, the inconsistency of Christians in fighting and killing each other would be sufficiently apparent.

The followers of Christ, for a great many years after his death, believed he had forbidden war, and many of them refused to engage in it, even under the punishment of imprisonment or

What was announced at the birth of Christ? What is he called? His religion? What is taught by the apostles? What prophesied in the Old Testament? What may we infer from this? How would the inconsistency of Christians in fighting and killing each other be made very apparent? What is said of the first followers of Christ?

death. A man named Maximilian was brought before an officer, and about to be enrolled as a soldier. On being asked his name, he said, *I am a Christian, and cannot fight.* He was ordered to be enrolled, but refused to serve, still saying that *he was a Christian.* He was told that he must either bear arms or be put to death; but he remained steadfast, and said, *I cannot fight, if I die;* and holding fast to his principles, he was delivered to the executioner.

“The primitive Christians not only refused to be enlisted in the army, but when they embraced Christianity, while already enlisted, they abandoned the profession, at whatever cost. Marcellus, a centurion, while holding this commission, became a Christian, and believing, in common with his fellow Christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a Christian, and that he would serve no longer. He was committed to prison, but was still faithful to Christianity. *It is not lawful,* said he, *for a Christian to bear arms for any earthly consideration;* and he was in consequence put to death.”

“Soon afterwards, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and, like him, was consigned to the exe-

What of a man named Maximilian? Of the primitive Christians? Of Marcellus, a centurion? What is related of Cassian, a notary?

cutioner. A man named Martin was bred to the profession of arms, which, on becoming a Christian, he abandoned. The reason that he gave to the emperor Julian was this: *I am a Christian, and therefore I cannot fight.*"

"The Christians who lived nearest the time of our Saviour believed, with undoubting confidence, that he had forbidden war. They openly avowed this belief, and, in support of it, were willing to sacrifice, and did sacrifice, their fortunes and their lives."—"They were called, *followers of peace*; and one of their early writers says, *that the followers of peace used none of the implements of war*; and that *it can never be lawful for a righteous man to go to war*. They were also charged by their opposers with *refusing to bear arms, even in case of necessity.*"

If a nation were to obey the law of Christ, to "love their enemies," to "do good to those who hate them," and to "overcome evil with good;" if a whole people were harmless, just, forgiving, benevolent and defenceless, it cannot be supposed that another nation would rise up and war against them.

The early settlers of this country were barbarously treated by the Indians, but the warfare was first begun by the injuries, violence and

Of a man named Martin? What was believed by the Christians who lived nearest the time of our Saviour? What testimony of one of their early writers? Under what circumstances is it supposed one nation would not rise up against another nation? What is said about the early settlers of this country?

injustice of the whites. "But the *Society of Friends* neither retired to garrisons, nor provided themselves with arms. They remained openly in the country, while the rest were flying to the forts. They still pursued their occupations in the fields or at their homes, without a weapon either for annoyance or defence. And what was their fate? They lived in security and quiet. The habitation, which, to his armed neighbor, was the scene of murder and of the scalping-knife, was to the unarmed Quaker a place of safety and of peace."—"Only *three* of the society were killed, and these were persons who, in a spirit of distrust, took weapons of war to defend themselves."

"In a rebellion in Ireland, when not only open war, but cold-blooded murder, and the utmost fury of bigotry and revenge, prevailed, the Quakers were preserved even to a proverb; and when strangers passed through the streets of ruin, and observed a house standing uninjured and alone, they would sometimes point and say, *That doubtless is the house of a Quaker*. So complete was the preservation which those people experienced, that no member of their society fell a sacrifice but one young man, and that young man had assumed regimentals and arms."

James Madison, late President of the United States, wrote a pamphlet on war, in which he

Of the Society of Friends? How many were killed?
What of a rebellion in Ireland? What was said by James Madison?

says: "Of all the evils to public liberty, war is perhaps the most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debts and taxes. And armies, and debts, and taxes, are the known instruments for bringing the many under the dominion of the few. *No nation could preserve its freedom in the midst of perpetual warfare.*"

CHAPTER IV.

DUTY OF COURTESY.

"Be courteous."

(By courtesy is meant, that kind and graceful manner, in our intercourse with others, which is pleasant and agreeable to their feelings.) The terms (civility, politeness and urbanity,) have all a similar meaning. And they all denote (the gentle and refined manners of civilized and enlightened people, in opposition to the rough, clownish and brutal conduct of savages and barbarians.) Some suppose politeness to consist merely in bows, and flattering compliments; in affected ways of speaking, and assurances of great joy at meeting, though none be felt. But

Subject of Chapter IV.! Motto! What is meant by courtesy? What other terms of similar meaning? What do they all denote? In what do some suppose politeness to consist?

all which goes by the name of politeness, and (is based upon a mere desire to *please*, without regard to sincerity and true kindness of feeling, is of no value, and sooner or later its real character is discovered, and it is considered worse than worthless — a species of mere deception.)

The fundamental principle of courtesy, or true politeness, is the spirit of our Saviour's command: ("Whatsoever ye would that men should do unto you, do ye even so to them.") It requires us to avoid everything which would wound the feelings of others, and all that jesting, or bantering, or neglect, which would render them unhappy. Some one has said, with truth, (Whatever we do to cause unnecessary pain to any one is *sin*,) whether it be a reproachful word, an unkind look, or an unfriendly action. Politeness has been called, *benevolence in trifles*. (If there is a poor boy with ragged clothes, it will prevent us from talking about rags in his hearing; and if a boy in school has a club foot, it will keep us from gazing at it.) It requires us to show a tender and delicate regard to the tastes, and to the *peculiarities* even, of others, in all those *little* things which go to make up the intercourse of life.

This duty is not limited to our appearance in public, or to our intercourse with the fashion-

What is said about that which goes by the name of politeness? What is the fundamental principle of courtesy? What does it require of us? What remark is quoted? What has politeness been called? What examples of this kind? To what does it require us to show a delicate regard?

able world. It should be observed at all times, and in all circumstances, in the family when no company is present, and in the school when there are no visitors; in the street, when meeting a poor man or a beggar; with strangers as well as with acquaintances; and with servants as well as with equals. It should be a habit of one's character, so that the treatment of *all* persons will be regulated by the law of kindness, and by tender regard for their feelings. It cannot be *put on* when a person calls upon us, and put off as soon as he is out of the house. It does not allow a young gentleman to be polite in his manners to young ladies only, but rough and ill-tempered with his little brothers and sisters, and harsh with a servant. It does not suffer a lady to speak in soft tones in her parlor only, and to scold in her kitchen, when none but servants are present. Indeed, every attempt at politeness, which is not founded upon kind feeling, is a thin disguise, which will be very likely to betray, when most desired to conceal.

There are many passages of Scripture inculcating this duty. Besides the one given as the motto, we are told to "be kindly affectioned one to another, with brotherly love, in honor preferring one another;" to "be patient toward all

To what is this duty not limited? When and where should it be observed? What is said of putting it on and putting it off? How illustrated in regard to a young gentleman and a lady? What is said of an attempt at politeness which is not founded upon kind feeling? What passages of Scripture inculcating this duty?

men;" to "put on kindness and humbleness of mind." Also, "Look not each man on his own things, but each on the things of others;" "In lowliness of mind, let each esteem other better than himself;" "Render honor to whom honor is due;" "Honor all men;" "Use hospitality one to another;" "Be not forgetful to entertain strangers." The same duty is taught by the general law of love or *charity*. "Charity suffereth long and is kind; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked; beareth all things.")

Thus we see that courtesy or politeness is a (*Christian duty*, and not a mere form of fashionable society. And if so, we are as much bound to observe it as to obey any of the other commands of God.) We cannot conceive of our Saviour's acting otherwise than in strict accordance with the true principles of courtesy.) If we have (*right feelings* towards others, if we "have love one toward another," we shall be courteous and polite in the best sense of the words. { Goodness of heart, kindness of intention, give a grace superior to anything else.

It is wrong to laugh at the mistakes of others, or at any betrayal of ignorance on their part, or to express contempt because they do not hap-

What, then, is courtesy seen to be? And what if so? What is said of our Saviour in reference to this subject? What will make us polite in the best sense of the word? What give a grace superior to any other? What wrong practices are mentioned?

pen to know the *same things* that we do. No one knows *everything*. Some know one thing, and some another; and it shows great *narrowness* of mind, as well as great incivility, to notice every trifling error, and every failure to know *just what we do*, and by word or look pride ourselves upon our own superiority. It is very *mean*, as well as wrong, to triumph over one, when we get the better of an argument with him. If we have any fault to find with another, we ought to *time* well the mention of it. We should not do it in presence of others. And if, when alone with us, he is joyful and happy, from some cause, we should not at once dash all his good feeling to the ground, by breaking out in a *taunting* way upon some fault or indiscretion of his. If we would do others good by telling them their faults, we must do it in a kind manner, and with a proper appreciation of their excellences.

The *stranger* we should treat as we ourselves would wish to be treated, if we were away from home and friends, in a strange place, unknown to all. We should give him a kind word, and afford him any assistance which he needs, and not stand aloof until we know *who* he is, and *what* he is. We should put the most favorable construction upon his appearance, and be disposed to think well of him, as long as he does nothing to forfeit our esteem. It were alto-

What is narrow-minded, and mean? What is said of telling others of their faults? How should we treat the stranger?

gether *unchristian* (to oblige a stranger to perform a *sort of quarantine*, as though he might be infected with some contagious disease, before permitting him to enjoy the society of those among whom he might chance to be.

(The members of a school cannot be too thoughtful of the situation of those who come among them as strangers.) By many little attentions which it is in their power to give, they may make them feel that they are among friends, and that their happiness is still cared for; and thus the malady of *home-sickness*, which is by no means a trifling one, may be in a great measure prevented.

We ought to cultivate (gentleness, mildness, patience and refinement of *feeling*), and then, without any thought or care about it, our manners will be such as will make others happy, and not wound or irritate them. We should cultivate all the kindly feelings of humanity, and manifest a ready sympathy in the condition of all with whom we meet, whether they be rich or poor, black or white, good or bad.

(We need not fear losing our own rank or respectability, by treating with politeness those inferior to ourselves in wealth or station, or those who belong to a different circle of society.) By so doing, we elevate ourselves in the estimation of the wise and good. A *real* gentleman is polite to his washer-woman, and never appears

What treatment of a stranger would be unchristian? What is said in regard to those who are strangers in a school? What must we cultivate in order to render our manners pleasing?

more gentle than in kindly relieving her, when opportunity offers, from the heavy basket of clothes, which, with much care, she has nicely done up for his use; neither is his best bow ever made with more grace, than when bestowed upon some humble cottager, from whom he may have received some needed information.) And of the *true* lady, it is enough to say, that she is a *lady everywhere*.

A thousand little, unnameable things, in our intercourse with others, go to promote their happiness. A look, a word, even the *tone* of a word, has great power to wound or to comfort. A kind word, or a pleasant look, which costs us nothing, is often more valued than the richest of gifts; it may send sunshine into the heart of another, that shall cheer the whole day. ("If a civil word or two will render a man happy," said a French king, "he must be a wretch indeed who will not give them to him.") Such a disposition is like lighting another man's candle by one's own, which loses nothing of its brilliancy by what the other gains." And yet, it is "more blessed to give than to receive," and we shall always find our own greatest happiness in making others happy, as well in the thousand *little* courtesies of every day intercourse, in the

What is said about treating our inferiors with politeness? What is the effect of so doing? What is said of a *real* gentleman? Of a *true* lady? In what *little* ways may we promote the happiness of others? What saying of a French king? In what shall we always find our own greatest happiness?

school and in the family, as in the greater acts of public life.

Courtesy leads to ease and grace of demeanor, and to refinement of manners in all respects.) It requires cleanliness of dress and of person; it forbids the taking of meals with indecent haste; it bids us *look* at the public speaker or any person who is addressing us, and give attention to what he is saying; it does not allow us to interrupt one while speaking, neither does it permit us to do all the talking ourselves, so that another cannot find a place to put in a word. (If a superior bids us to enter a door before him, it would have us do so, without drawing back with the expression, "after you, sir.") It is related of a King of France, that on a certain occasion, when one of his noblemen was about to accompany him on a ride, that the king said to the nobleman, "Step into the carriage, sir;" and the latter did so, while his sovereign was still standing upon the ground. Upon this the king said to him, "You are the most polite man in my kingdom. Had I given the same direction to most of my courtiers, they would have bowed, stepped back, and said, Not before your majesty; but *you* did as I bade you." In short, courtesy requires of us, in everything, those manners which belong to the *true gentleman* and to the *true lady*.

To what does courtesy lead? What does it require, forbid, etc.? What in regard to superiors? What anecdote is related? In short, what does courtesy require of us?

PART FOURTH.

MISCELLANEOUS DUTIES.

CHAPTER I.

DUTIES TO BRUTES.

"I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

ALL brute animals may be considered as our fellow-creatures. They are created by the same kind Father of all; He has made them capable of receiving pleasure and pain, and we have abundant reason to suppose that He desires their happiness.

God has given life to animals of an infinite variety of form and of size, varying from the huge elephant and the mighty whale, to the smallest insect that can be seen by the naked eye. And more than this, it is found that almost all matter is composed of living creatures, so inconceivably minute, that they can be discovered only by the aid of the most powerful magnifying instruments.

We suppose that God delights in the happi-

Subject of Part Fourth? Subject of Chapter I.? Motto?
How may brute animals be considered? Why? To what
has God given life? What may we suppose God's feel-
ing in regard to His creatures?

ness of all His creatures; that *life* is to them a source of happiness; and, therefore, that the life of everything which He has created is dear to Him.

We must believe, then, that the wanton or unnecessary destruction of the life of any animal, however small or insignificant, is wrong. We may innocently kill those which are necessary for food, or which would be likely to injure or destroy us, but in those cases we should take their lives in such a way as will give them the least suffering.

We may take fish for food, but it is cruel and wrong, for mere amusement, to present the murderous hook to the innocent little fishes which are gracefully gliding about in their own native brook, "so happy they don't know what to do with themselves." The shooting of birds, and the hunting of other animals, merely for *sport*, is equally unjustifiable, and ought not to be practised. Dr. Channing says, "I never killed a bird, and I would not crush the meanest insect. They have the same right to live that I have; they received it from the same Father, and I will not mar the works of God by wanton cruelty."

All amusements derived from the *fighting* of animals, such as bull-baiting, cock-fighting, and the like, are barbarous and wicked. Even horse-racing, when animals are urged on far

What must we think wrong? What animals may we innocently kill? What is said of fishing and hunting merely for *sport*? What is quoted from Dr. Channing? What of the fighting of animals, and of horse-racing?

beyond their strength, is wrong. The frogs said pertinently to the boys that pelted them: "Children, though this be sport to you, it is death to us." Boys who delight in worrying cows with dogs, or in throwing stones at them, and those who amuse themselves by putting pins through flies, spiders, and other insects, show a very cruel and unfeeling disposition.

In regard to a great many animals which are unpleasant and troublesome to us, we may pass from them, or put them away from us, without doing them any injury. We may let the harmless serpent by the wayside hasten out of our sight, as it gladly would, without pelting it with stones, and crushing out its life. Flies, spiders, and other disagreeable insects, we may put out of doors with the benevolent farewell of that good man, who is related to have said on such an occasion, "Go thy way, little insect; there is room enough in the world for me and thee."

We may use animals for labor, and for administering to our comfort. We may employ the ox to help till the ground, and the horse to carry us from place to place; we may keep the cow to supply us with milk, and the sheep to furnish wool for our clothing. "But while we so use them, we are bound to treat them kindly, to furnish them with sufficient

What saying of the frogs is applicable? What boys show a very cruel disposition? What is said about disagreeable animals? The serpent, flies, spiders, etc.? For what may we use animals? But how are we bound to treat them? What is said of cruelty to animals?

food, and with convenient shelter. He who cannot feed a brute well ought not to own one. There can be no clearer indication of a degraded and ferocious temper than cruelty to animals, and nothing tends more directly to harden men in brutal ferocity. If they are sick, we can try to relieve them. If a horse has grown old in our service, we had better kill him outright, and afford him a decent burial, than, for a *little money*, to sell him to one who will overwork and abuse him.

Brutes have no sense of right and wrong, like the human species, but they have *instincts*, which, in many of them, seem to be only a lower kind of intellect. They have many of the same powers of the mind which we ourselves possess, and some of them seem to exercise many of the feelings and affections of human beings. It seems wrong, in such cases, to cheat or disappoint them, or to treat them in a way different from that which they have a right to expect from our former treatment of them. Thus it seems wrong to coax and tole cats or dogs into the house, and afterwards to beat them back when they attempt to enter; or to call a cow or horse to us under the pretence that we have something for them to eat, when we have nothing, but merely wish to secure them.

What is said about animals that are sick, or that have grown old in our service? What have brutes that is a kind of intellect? What feelings and affections have many of them? What is said about cheating them? How illustrated?

It would seem right to observe the same *good faith* towards intelligent animals as towards our fellow-men.

Our domestic animals are very sensible to kind looks, words and gestures, and a good friendly *understanding* may be had between them and their owners. The noble horse may be led to serve us much better by kindness than by fear and blows. In many cases, a feeble woman has been known to control perfectly a high spirited horse, which knew her well, simply by talking to him in kind tones of voice.

Animals are capable of *grief*, and we should do nothing to cause them unnecessary sorrow. We might well fear that the boy who would rob birds and other harmless animals of their young, would not hesitate to take the life of a fellow-creature, when he became a man.

CHAPTER II.

REVERENCE FOR SACRED PLACES.

As among the most sacred places, *burying-grounds* will first be considered. There lie those once living bodies, in which spirits like our own have dwelt. There moulder to earth those forms which we once held fast to our

What is said about observing good faith towards animals? Of a *good understanding* with them? What is said of robbing animals of their young? Subject of Chapter II.? What are first noticed? Why may they be regarded as sacred?

bosoms, and which were dear to us as our own life. The spirits which once inhabited them have passed away from us, and the dust which composed their bodies is all that remains. Well may it be precious to us, and rightly may we seek to adorn the last resting place of those we have loved with signs of our fond remembrance.

This practice prevailed in the most of ancient countries. "The tomb of Achilles was decorated with amaranth, and the grave of Sophocles was embellished with roses and ivy. The monuments of the Romans were adorned with chaplets of the balsam-tree and garlands of flowers."—"Virgil strews on the body of Pallas leaves of the arbutus and other funeral evergreens.

The body on this rural hearse is borne,
Strewed leaves and funeral greens the bier adorn.

Andromache raised green altars to the memory of Hector. Ossian represents one of his heroes as saying, 'O lay me, ye that see the light, near some rock of my hills; let the rustling oak be near; green be the place of my rest, and let the sound of the distant torrent be heard.'"

"The people of Morocco surround their burial-places with a walk and plants with flowers. The Chinese plant flowers upon their graves; the mausoleums of the Crimeans are

What practice prevailed in ancient countries? What examples? What is said by one of the heroes of Ossian? How do the people of Morocco adorn their burial-places? The Chinese, etc.?

shaded by shrubs and trees ; and the people of Surat strew fresh flowers on their graves every year." — "The cemetery of the Moravians is a garden, whose alleys are marked with funeral stones, by the sides of which are planted clumps of flowers, and the same epitaph serves for all: *He was born on such a day, and on such another he returned to his native country.*"

"In a beautiful little church-yard in Switzerland, almost every grave is covered with pinks. In some villages in Wales, children have snow-drops, primroses, and violets on their graves, while older persons have tansy, box, ivy, and rue. These graves are surrounded by small whitewashed stones, and no flowers or ever-greens are permitted but such as are sweet-scented ; the pink and polyanthus, sweet-williams, gilliflowers, and carnations, mignonette, thyme, hyssop, chamomile, and rosemary, make up the pious decoration. The graves are often weeded, and if necessary planted again ; and this work is always done by the nearest relations, with their own hands, and never by servants or hired persons. In Glenmorganshire, at the funeral of a young girl, a chaplet of *white flowers* is borne before the corpse, by a young girl, nearest in age, size and resemblance."

The people of Cabul call their burial-grounds,

The cemetery of the Moravians? What is related of the church-yards of Switzerland and Wales? What is said of funerals in Glenmorganshire? Different names of burial-grounds?

Cities of the Silent ; the Egyptians called theirs, *Cities of the Dead* ; and the Jews, *Houses of the Living*. The Germans call them *God's Acre*.

It might perhaps be said that *we ought* thus to ornament and care for the abodes of the dead ; it is certainly true that we ought to approach such places with feelings of reverence, and do nothing to injure them. "In South Wales, none ever molest the flowers that grow on graves, for it is deemed a kind of sacrilege to do so. A relation or friend will sometimes take a pink or a sprig of thyme from the grave of a beloved person, to wear in remembrance, but they never take much."

A boy who would break down the fence around a grave, throw stones at a monument, or trample down the plants which have been set out, must be very wicked. If the law of cemeteries did not forbid it, visitors ought not to break anything from the trees, shrubs or plants of the enclosure, or even take a wild flower from the grounds.

A proper feeling of reverence for such places will prevent our visiting them with a party of pleasure, as places of mere amusement. It will lead us to enter them with soberness, and to avoid all rudeness and violence of motion ;—the loud laugh will not be heard, and the voice will be hushed to harmony with the murmur

What may be said of our duty to the abodes of the dead ? Of South Wales ? What description of boy must be very wicked ? What is said about the visitors of cemeteries ? Of the manner of visiting them ?

of the surrounding trees, which shut out the glare of the noisy world.

Churches, which are set apart entirely for the worship of God, are considered sacred places. We should enter them with becoming reverence, and not indulge in trifling or levity within them. We ought not to injure them by marking or cutting, and should be careful that we do not mar them in any way.

There is something venerable in all *old buildings*, especially those which have been remarkable as seats of learning or as scenes of interesting events, that should lead us to preserve them with care. Even the old schoolhouse in which we conned our A, B, C, we would not harm. The same feeling would we cherish towards the relics of dress once worn by our grandfathers or grandmothers, nor would we, with ruthless hands, metamorphose them into fashionable garments of our own day.

CHAPTER III.

REVERENCE FOR WORKS OF ART AND FOR OBJECTS OF NATURE.

THE higher works of art are products of the most earnest thought, and of the long and

What is said of churches? Of all *old buildings*? Relics of dress? Subject of Chapter III.? Why should the higher works of art be treated with the greatest reverence?

patient labor of men of mighty genius. They are most wonderful exhibitions of the creative power of man. They serve to embody what is highest and holiest in the aspirations of our nature. We ought, therefore, to regard them with the greatest reverence. We should do all in our power to encourage them, and should preserve them with the greatest care. It was noble in Theodore Six, a mechanic of Paris, in the late revolution there, when a large painting of Louis Philippe was about to be destroyed, to cry out: "Respect for monuments! Why destroy anything? Why fire at those paintings? Let us show that the people know how to respect public monuments!"

In examining paintings, statuary, and collections of curiosities, we should be cautious against injuring them. When children are permitted to see such things, they should not seek to *touch* them.

No species of architecture, from the humblest cottage to the most elegant public building, should ever be wantonly injured. The habit of carving one's name, or writing it, in pencil-marks, on any part of a building, is a very bad one. Even fences should be spared from all marks of the kind. The rule should be, to mar nothing which comes well made from the hand of a workman. Scholars ought to be very careful of their schoolhouse, and they should keep

What should we do in reference to them? What is told of Theodore Six? What directions to children and others in regard to paintings, etc.? What directions in regard to every species of architecture? To scholars?

their seats and desks looking new and nice from year to year.

Books, by means of which we derive so much of our knowledge, and that give us so much pleasure, ought to be treated with great care. A good scholar and real lover of learning will never deface his books with ugly marks, tear and wear out the leaves, turn down the corners, or break the covers. He will have those which he uses most, neatly covered, and will keep them nicely arranged upon his table or desk, at home or at school. And if he borrows a book, he will be sure to return it uninjured, and without so long a delay that the owner will give it up for lost.

Among the most venerable *objects of nature*, *trees* may be mentioned. Those are justly considered public benefactors, who plant trees along the streets of our villages, and reserve large public grounds, to be ornamented with trees, shady walks, and fountains. *Public gardens*, too, where all may enter and enjoy the sight of beautiful flowers, and fruits, and other ornaments of the ground, are a great benefit to all, especially to the poor, who have few means of enjoyment of their own, and who may here freely enjoy those pure pleasures, which save them from the resorts of vice and crime.

All things of this kind should be so revered,

What is said about books? Of a good scholar? What is said of trees? Who may be considered public benefactors? What is said of public gardens? What advantage from reverencing things of this kind?

that the enclosures may be thrown wide open for all to enter, without the fear that their beauty will be ruined. Not a shrub about ornamented grounds should be broken, or a flower plucked, or the grass trampled down, by those who are permitted to visit them. Trees, standing here and there in a field, or by the roadside, ought never to be cut down, if it is possible to avoid it, and boys should never allow themselves to girdle or wound them. It is very desirable that the grounds about a schoolhouse should be shaded and ornamented with trees. The older scholars can aid much in adorning the grounds, and all can help forward the work by carefully abstaining from doing them any injury.

The eminent of all ages have delighted in paying honors to trees, groves and forests. The temples of the Greeks were mostly situated in groves; and Christian churches might well be embosomed in shade, and religious services might not be inappropriately performed beneath the wide-spreading branches of sheltering trees.

"The Jews held in the highest veneration Siloa's *Brook*, that flowed 'fast by the oracle of God.' The ancient Persians never *polluted water*, considering those who committed such indecorum guilty of sacrilege; and they enacted a law, that whoever conveyed the water of a

What is said in regard to ornamented grounds, and trees! Grounds about a schoolhouse? Duty of scholars in this respect? To what have the eminent of all ages delighted in paying honors? What is said about Greek temples—Christian churches? What was held in high veneration by the Jews?

spring to any spot which had not been watered before, besides other immunities, his descendants should enjoy the benefit of such water to the end of the fifth generation."

In laying out towns and villages, regard should be had to the future beauty of the place. Large squares should be left unoccupied, and what there is of beauty and pleasantness in the natural features of the place should be preserved.

In this connection, the *architecture of animals*, and the care we ought to have not to injure or destroy their habitations, may be referred to. It shows an unfeeling, if not a cruel disposition, wantonly to destroy bird's nests, or the nests of ants, bees, squirrels, or any other innocent animals. They have toiled many a day, and by slow degrees brought them to perfection, and perhaps stored them with food; and why should we wish to destroy their means of comfort and their harmless pleasures, and oblige them to go over the same labor again, and perhaps expose them to much suffering?

The young would do well to give attention to the natural history of animals. Besides becoming acquainted with many interesting and amusing habits of animals, they would find curious and wonderful examples of skill in the construction of their habitations, which would

What is related of the ancient Persians? What is said about laying out towns and villages? What is referred to in this connection? What shows a very unfeeling disposition? Why should we not wish to destroy them? To what study would the young do well to attend? What advantages would they derive from it?

lead them to respect their labors, and forbear from doing them violence.

In short, *knowledge*, in regard to any of the subjects of this chapter, is the best safeguard against violating the rules of duty of which it treats. Let both nature and art then be studied, as much as time and opportunity allow. All children should learn something of the art of *drawing from nature*; for, by means of this, they cannot fail to improve their own taste and observation, and thus fit themselves to enjoy and appreciate the works of others, and they will also furnish to themselves an improving and ever-present source of innocent amusement.

In conclusion, it may be remarked, that we should have that reverence for all those things which tend to improve the mind, or to increase the happiness of any living thing, that will prevent us from doing them any injury, and will cause us to preserve them unmarred.

What is said of knowledge in regard to the subjects of this chapter? Of what art should all children learn something? The advantages of this? What general duty in regard to the subject of this chapter?



